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Thought, Occultism, Theosophy,  
and the Brotherhood of  
Humanity

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HAROLD W. PERCIVAL, *Editor*

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# INDEX.

A.—Apostle, The .....	357
Alchemy (Poem) .....	367
B.—Blavatsky, to Alexander Wilder, M.D., Letters from.....	148
Blavatsky in India, Madam.....	203
C.—Consciousness through Knowledge.....	1, 65
Choice Extracts and Translations—	
• The Reproof of Abraham.....	46
Our Daily Paths.....	226
Dietetics of the Soul.....	227
The True Origin of Genius.....	229
The Divine Hunger of Humanity.....	229
The Freed Bird.....	230
The Bhagavad-Gita.....	279
Concentration (Poem) .....	120
D.—DuPrel's Philosophy, Dr. Carl.....	281
Diogenes Teufelsdröckh, Sky Messenger.....	139, 214, 337
Doubt .....	193
E.—Editorials—	
Consciousness through Knowledge.....	1, 65
Psychic Tendencies and Development.....	129
Doubt .....	193
Karma .....	257, 321
Evolution of the New Testament.....	269
F.—Florence, Savonarola of.....	22, 110, 163, 232, 304, 36
Friends, Moments with.....	124, 191, 253, 319
G.—Genesis of Judaism.....	10, 98, 174
Ghost, The Plaint of the Overworked.....	49
Grail, The Holy (Poem).....	124
Guest Chamber of the Heart (Poem).....	190
Great Change, The (Poem).....	202
H.—Harmony, The Science of Universal.....	16, 93, 156, 351
I.—Isis Unveiled was Written, How.....	77
India, Madam Blavatsky in.....	203
J.—Judaism, Genesis of.....	10, 98, 174
K.—Knowledge, Consciousness Through.....	1, 65
Karma .....	257, 321
L.—Like to Like (Poem).....	303
Light, What (Poem).....	173

M.—Moments with Friends.....	124, 191, 253, 319
Metaphysical Science in Medicine.....	295
Man, Races of.....	31
N.—New Testament, Evolution of.....	269
P.—Psyche, The Myth of (Poem).....	109
Psychic Tendencies and Development.....	129
Paul, The Apostle.....	357
R.—Races of Man.....	31
Rosicrucians, The Secret Symbols of.....	88
S.—Science of Universal Harmony, The.....	16, 93, 156, 351
Savonarola of Florence.....	22, 110, 163, 304, 368
Sepher Ha-Zohar.....	54, 121, 185, 246, 313, 379
Sky Messenger, Diogenes Teufelsdröckh.....	139, 214, 337
T.—Translations, Choice Extracts and.....	46, 226, 279
W.—Wilder, M.D., Letters from Madam Blavatsky to.....	148, 203
What Light (Poem).....	173
Z.—Zohar, Sepher Ha-.....	54, 121, 185, 246, 313, 379



Three Worlds surround, penetrate and bear up this physical world, which is the lowest and the sediment of the three.

THE ZODIAC.

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## CONSCIOUSNESS THROUGH KNOWLEDGE.

### V.

*(Continued from Vol. 6, page 326.)*

**A**S a conscious light, man then lights up and makes clear everything which he will shine through. Eternity is on all sides; here appear no limitations. Time itself is only the matter with which he works. He fears neither death nor failure, but time, as matter, he must work with. This is done first with the physical body. He who as a conscious light would really enter the world of knowledge must improve and perfect the different bodies in his keeping before leaving them. He will see that each body is of a particular quality, and that among all bodies of his lower worlds he is the only one who is conscious of himself as a conscious light. He must see each in itself and the light which is in it; he must distinguish the physical from the form body, the form from the life, the life from desire, and see himself amidst all these in the different worlds to which they belong. He must attune each body to breathe and live in its own worlds, and through them learn their secrets and leave with them the message of their destiny.

The first is the physical body. Through the physical body all parts of the physical world may be reached. By processes of circulation, assimilation and excretion, the world and the physical body is made up of the precipitations, the sediments and the dregs of all the other worlds. The physical body is dead matter, in the sense that it has ceased to live in the higher

worlds; the particles of which it is composed have been retarded in their movements in the worlds of life and breath and have become dark and heavy, hence the particles of which the physical body are composed must be revived and relighted. This is the work of man when he is conscious that he is a conscious light, and it is done in a lesser degree by the ordinary man before he discovers that great truth. Man, as a conscious light, must shine through this heavy, dark, physical body, and so raise its particles stage by stage by the impress of his thought.

It is comparatively easy for man to so raise the matter of his physical body, as well as his astral and life bodies, once he is conscious of himself as a conscious light.

Thus man, the thinker, shining through the body, perceives the physical particles of matter clustered within and about a form. Each of the particles of that which is called the physical is a little life. Many of these, around one as the center, form a cluster and this cluster of minute lives is bounded together by their magnetic affinity and held together by the one in the center. These clusters are drawn into vortices through which they precipitate and are held together by the magnetic form body which gives outline and figure to the heretofore invisible clusters of particles and causes them, when brought into the proper relation with each other, to become visible. The form body of man is a magnetic body. The magnetic form body of man is the seat of all the senses to be developed. As a magnetic form body it attracts to itself particles of life-matter, and the particles so attracted precipitate into clusters and crystallize within and about the magnetic form body: so the invisible becomes visible after this precipitation and crystallization. The precipitated particles may be said to be imprisoned or even dead, so far as their freedom of action is concerned, but, by their close contact with other particles and with the magnetic body, there is impressed on them somewhat of the nature of the magnetic body. Within the physical particles of bound life-matter held in place and given outline and figure by the magnetic form body, there surges in and through this combination the unbound life, which vitalizes the precipitated life-matter and the form body, and so keeps up a constant circulation. Through the circulating life and form and physical particles, breathes the desire.

Ordinarily all these together appear to be the man, but when man is conscious of himself as a conscious light each is

perceived as distinct from the other though all are related to each other, and each serves its purpose. Alone, the magnetic form body is unable to come in contact with the physical world, but life-matter is precipitated into physical matter around and through the form body, so that the form body may have a physical body of the nature of the world. The physical body serves as the instrument to connect with the physical world, and the form body senses the world by means of the contact of the physical body with the physical world.

All of the bodies are as musical instruments: each body acts in its own world and, being connected with the other, translates to the body next it what it received from the one below or above. The physical body is keyed to receive all impressions which come from the physical world. The impressions are received through the physical organs and their senses and are transferred to the magnetic form body. These sensations and impressions feed desire, which surges through the magnetic form body. The incarnate mind in contact with these is whirled about and bewildered and is unable to perceive itself in the bodies. But when it becomes conscious of itself as a conscious light it is gradually able to perceive each body as it really is, and by its own conscious light it brings order out of the seeming confusion which existed. That which offers the greatest obstacle to man is desire, but, with desire controlled, man, as the conscious light, illumines all and is then able to perform his duty to each of his bodies and to learn from their worlds what they hold for him.

The physical body which in the hour of man's darkness had appeared as the house of pain, the cause of his sorrows and misery, is now seen in a different light. In the unreality of things it had seemed his prison house, within and without which all was darkness. Becoming conscious of himself as a conscious light he dispels the darkness; the unreality of things shows him the reality to be within the unreal. The pain and sorrow may continue, but they do not produce the same effect on him. He listens to them and by his light he perceives the lessons which they teach. He hears in them the song of the world. Gladness and sorrow are the flats and sharps of the song. It is the song of life-matter in bondage: a fretfulness of its bondage, but a gladness that it lives. From this state man as conscious light, shining into imprisoned life-matter, learns of nature in her grossest and most ignorant forms and in her lowest school.

The lowest school of nature, or the first degree of matter, is the school into which all unformed matter of nature must enter by involution, before it may progress into higher stages by evolution. The terms high and low indicate the progress of matter through the different states of its development, and its development through the states marks the degrees or state of which it is conscious.

The lowest state of matter is conscious only in a very minute degree. As matter is more highly developed it becomes more conscious. Elemental life-matter, the atomic state of matter, is conscious of itself. This is not what is usually called "self-consciousness" as exhibited in man. The self-conscious man is also conscious of others about him, whereas the atom is simply conscious of itself, but is unconscious of all else; even though other forces may act on it, it is unconscious of them in its own atomic elemental condition. But the atom must be educated so that it comprehends itself and all else in the universe. The first schooling it receives is to contact others of its kind, to be bonded with atoms of another class and all bound together and imprisoned in form. Through the circulation of the magnetism of form it is impressed with the existence of form. Then gradually it becomes unaware of the existence of itself as an independent atom and becomes conscious as form only of the magnetism of form. The atom has then passed out of its conscious existence of itself as the only thing and has extended its conscious existence into the world of form, but it is none the less an atom, it is indivisible.

So the atom is held by form throughout the mineral kingdom and remains there until it is impressed and becomes conscious of the magnetism of form throughout the mineral world. It has then become conscious of form, and, as form, it is now in the molecular state of conscious form-matter, though it may as a molecule of form-matter enter into a combination with other molecules into cellular structure. As form it is only conscious of its own function of holding or attracting the atoms into its molecular form. But when it performs perfectly its function as a molecule of form it is then fitted to extend its conscious existence.

This is brought about by the action of the life principle which operates through cellular structure. The plant reaches down into the mineral world and selects such molecules as are best fitted to enter into its structure and they are taken up by and

grow into a plant. By constant contact with the cell as its governing principle, and performing its own function of the molecular attraction of atoms, the molecule gradually becomes aware of the cell. The life playing around it and through the cell impresses it with the nature of the cell and gradually its conscious existence as a molecule which is magnetic attraction, form, is extended to the conscious existence of and as life, growth. A cell performs the function of growth and guides the molecules which enter into its combination. As a cell it continues its existence throughout the world of plant life. The cell cannot of itself progress beyond its own state of cellular plant life. In order for it to progress it is necessary that it enter into a structure other than a cellular plant structure. It, therefore, enters the cellular structure in an animal body. There it gradually becomes conscious of another influence.

It is impressed by a principle different than that of its own life as a cell. In the organ or body of an animal it gradually becomes conscious of the principle of desire, which governs the organic animal structure. Desire is a restless principle which attempts to draw all forms of life to itself and consume them. The cell by its contact with an organ in the body of an animal is impressed with the nature of the animal desire and gradually extends its conscious existence as a cell of life or growth to the conscious existence of an animal as desire. As the animal, desire, it is now no longer conscious as a cell, but is conscious of itself in the state of desire-matter and it rules and controls all the cells which enter into its structure according to the nature of the animal which it is. So desire-matter is educated through organic animal bodies. This is as far as blind matter can progress during one great period of evolution, by the natural impulse inherent in blind matter. Therefore, another world, farther progressed in evolution, must be brought to the assistance of matter in order that matter may progress beyond the state of blind desire-matter in animal bodies.

The world which assists desire-matter is the human world, the world of intelligent mind. The world of intelligence in past periods of evolution had progressed to the state of intelligence, and was able to assist matter, so that when the present manifestation had involved, and had, with the assistance of a guiding intelligence, evolved to the animal state of desire-matter, it was necessary that the intelligences as minds from the world of intelligence should enter into a more intimate relationship with de-



sire-matter. The intelligences, minds, incarnated portions of themselves into the animal-human form and endowed the human form with mind. They are the humanity in mankind. The intelligences, we are, the minds, the I-am-I in the human animal bodies. Such an intelligence is that of which we have said, that it is conscious of itself as a conscious light.

Man, conscious of himself as a conscious light, standing in his bodies, shines through them and becomes conscious of each and the world which each represents; he impresses on the materialized spirit the flash of his self-conscious light, and, thus impressing the life-matter, he causes, by the impression of his conscious light, the matter to be stimulated and to reach out toward the light, and so the atomic life-matter in the physical body is stimulated by the one who thinks of himself as a conscious light.

Man as a conscious light shining through his form perceives the unreality of that form, and that it had deluded him into identifying himself with the form. He sees the unreality of the form because he has discovered that his form is only a shadow, and this shadow is made visible only by the aggregation of particles of life, which crystallize about the shadow thrown into their midst. He sees that, with the passing of the shadow, the particles of matter will dissipate and disappear, both being impermanent; through and by means of the shadow of his form he sees the astral invisible world which holds the particles of matter of the world together; by means of the shadow he sees that all forms and bodies in this physical world are shadows, or particles made visible by shadows. He sees that all forms of the world are shadows quickly passing; that the world itself is only a shadow-land in which beings come and go like ghosts of the night, apparently unconscious of their coming and of their going; as phantoms, the forms move to and fro in shadow-land, the physical world. Then he hears the joyous laugh and the cry of pain which add to the discord of this unreality in the physical shadow-land. From shadow-land, man, as a conscious light, learns of the unreliability and emptiness of form.

Looking for the cause within the unreality, man learns through his own form body that all living forms are the shadows thrown into matter by the light of the minds of men. That each human form ( $\mu$ ) is the shadow which is the sum total of his thoughts of the previous life; that these thoughts summed up and judged in the light of his own god, the individ-

uality (Vj), is the shadow or form in which he as a conscious light must return to work through, rebuild and transform it. When a man as a conscious light thus sees it, the form becomes alive with the thoughts of past lives. It is revived when he as a light so shines on it and marshals before him the actions to be performed. The senses of that shadow-form become like the strings of a musical instrument which he must and does key so that the sorrows of the world, as well as the joys, may be truly heard and dealt with as they should be. He as a conscious light shining through and enlightening his form is reflected on all forms to which his light is directed; thus he brings them into tune and causes them to take on new life. The senses within that form may be keyed high or low, as he would hear the music of the world and interpret that music to the world again. The senses he may key to the world of the inner senses, and the astral world may be seen and entered if he so wills, but that world is outside himself as a conscious light. In his path to the world of knowledge he does not tarry in the astral world, even though his senses may be keyed to it.

By the presence of himself as a conscious light within his shadow-form he may build his shadow-form so that it reflects his own conscious light, and, from a form reflecting sense, it may be strung high enough to reflect his conscious light. Thus reflecting his conscious light, the physical form receives new life from his light, and all its particles and forms thrill with a glad response by his recognition of the possibilities within their unstable form.

As a conscious light man perceives desire to be the blind untamed driving forces of nature. He perceives it to be that which stimulates all animated forms to action; that it throws a cloud about the light of the minds of men, which prevents them from seeing themselves in their own light. This cloud is of the nature of passions such as anger, envy, hatred, lust and jealousy. He perceives that it is desire which consumes all forms by the force of its action, which lives through all animal nature, driving each to act according to the nature of its form. He thus sees the world of animate beings being driven blindly about. Through the desire acting within his form he sees the animated forms of the world feeding on themselves. He sees the destruction of all forms in the world by desire and the hopelessness of the darkness and ignorance of desire. As a conscious light he is able to see and understand the condition in which he was and from

which he emerged, by holding to the one reality of his existence: that he was conscious, was conscious that he was conscious, was conscious of himself as a conscious light. But not all other minds enveloped by the seething desire are able to thus see themselves as being conscious lights.

Seeing that desire ( $\eta$ ) is a principle in himself and in the world, that it resists the action of the mind as a light to guide it, he thus perceives that desire is called evil, bad, the destroyer of men, that which is to be done away with by those who would travel the path of light. But in the light of himself as a conscious light, man perceives that he cannot act in the world, or help the world, or himself, without desire. Desire is then seen to be a power for good instead of evil, once it is brought into subjection and guided by man. So man, a self-conscious light, finds it is his duty to guide, control and enlighten the darkness and ignorance of desire by his presence. As man controls the turbulent unruly monster of desire, it acts on the desire in other forms in the world, and instead of stimulating them to anger, or lust, as before, it has the opposite effect. As the desire is controlled it is capable of assuming orderly action and becomes tamed, and is like a domesticated and civilized animal whose force is restrained or directed by knowledge, instead of being spent by waste.

The animal, desire, instead of resisting the rule of man as a conscious light, obeys willingly his dictates when it learns to reflect the light of the mind of man. Thus man, by his presence with form and desire ( $\eta$ - $\eta$ ), controls the desire and educates it into an orderly mode of action, and by constant contact with and action on it, so impresses it with his conscious light that it not only becomes aware of the light, but is also capable of reflecting it. So the desire is educated until its matter becomes conscious of itself.

The animal desire, then becomes conscious as human; from this point it is raised from the animal state of desire-matter ( $\eta$ ) to the human state of thought-matter ( $\chi$ ). And in the evolution where it begins its development to progress by self-effort, it may enter a primitive race of the human family; it is now human and is capable of carrying on its development, through experience, by self effort.

Man, as a self conscious light, may then enter his world of thought ( $\chi$ ). There he sees thoughts as clouds about the sphere



of life ( $\Omega$ ). Life moves in wave-like currents, at first apparently with the restlessness of an ocean and with the uncertainty of the wind it whirls itself into whorls and eddies, about indistinct and shadowy forms; all appears to be utter confusion. But as man remains a conscious light, steady and unfailing, he perceives an order within the confusion. His world of life ( $\Omega$ ) is seen to be in a gentle movement caused by the motion of the breath ( $\underline{\sigma\delta}$ ) of the crystal sphere of the mind. The confusion and turbulent restless currents and whorls were caused by the ever-changing and conflicting natures of his thoughts ( $\mathcal{I}$ ). These thoughts, like birds of the day or night, when liberated from his brain, rushed into the world of life. 'Tis they who cause the seething and churning of his ocean of life, each thought directing life into a current according to its nature; and life ( $\Omega$ ), following the movement of the thought ( $\mathcal{I}$ ), appears as the shadowy form ( $\pi\chi$ ), for thought is the creator of form. Thought gives direction to life and guides it in its movements. Thus with the constantly changing nature of his thoughts man keeps himself in a world of change, confusion and uncertainty, while he is only conscious of each of the thoughts of himself or others and he is subject to the constant and recurring sensations which they cause him to be conscious of. But when he is conscious of himself as that steady and conscious light, he compels the thoughts to be orderly in their movements and thus brings them into conformity and harmony with the order and plan of the crystal sphere of the mind.

Then clearly seeing as a conscious light, man perceives himself as such a light extending through the physical particles and the physical world ( $\underline{\omega}$ ), through the form and desires of his world, and the forms and desires ( $\pi\chi-\mathcal{M}$ ) of the physical world, through his world of life and thought and the life and thought ( $\Omega-\mathcal{I}$ ) of the physical and astral worlds with their life and thoughts of the beings within them. Thus as a conscious light he enters the spiritual world of knowledge of breath-individuality ( $\underline{\sigma\delta}-\mathcal{V}\mathcal{J}$ ) wherein are contained all these and the laws and causes of their orders and the plans and possibilities of their future development.

*(To be Concluded.)*

## GENESIS OF JUDAISM.

BY WILLIAM TYNDALE.

### I.

#### EARLIER TRADITIONS.

Thine are the wandering race that go  
Unblest through every land,  
Whose blood has stained the polar snow  
And quenched the desert sand.

TO assure individuality and permanent continuance to a people, it is essential to possess a literature and a religion. So conscious of this were ancient conquerors that when they desired to incorporate those whom they subjugated with their other populations, they removed them elsewhere, destroying their records and memorials of worship. Thus, we are informed, the king of Assyria, after holding the people of Israel as tributaries, finally removed them to Media and elsewhere, thereby effectually eradicating whatever sense of nationality they might have retained. Though attempts have been made by writers to identify the population of Norway, England and even the aborigines of the Western Continent as their descendants, they have passed from historic recognition. Following the same line of policy, Nebuchadnezzar transported the principal inhabitants of Judea to Babylon. But unlike their northern brethren, they had with them the writings of their literary class, the prophets, as well as their priests. Hence, they remained in an integral condition, and when a half century later the king of Persia permitted them to return to Palestine, they were still a distinct people, and had not to any degree amalgamated with the communities around them.

Afterward, Antiochus Epiphanes, having become master of the several countries of Southwestern Asia, attempted to assimilate their populations into a homogeneous nationality. He decreed that every people should abandon its own laws and peculiar religious observances for those of the Greeks. There had been little reason apparently to apprehend serious difficulty

in Judea. The conducting of affairs was in the hands of a theocracy, tributary to the monarch, and a new high priest had been appointed by him, supplanting the previous incumbent. He hastened to carry out the decree opening a gymnasium at Jerusalem and proclaiming that Jews who were acceptable to the king should be made citizens of Antioch. The Hebrew sacred writings were proscribed and wherever they were found, were destroyed by the royal officers. The temple was dedicated anew to the worship of Zeus, the supreme God of Olympus. Swine were offered in sacrifice, and the walls of the sanctuary sprinkled with their blood. The Bacchic festivals were celebrated, the Jews walking in the procession carrying ivy and other Dionysiac symbols. The orgies and tantric observances took place in the temple. The Jewish religion was placed under the ban and those who adhered to its rites were put to death. Yet it continued to exist, and when a leader had arisen of courage and ability, it rose up anew and maintained its integrity through innumerable conflicts.

Judaism took form naturally from the vicissitudes through which it passed. In the traditions of archaic peoples there was the concept of having been established under the direction of the divinity who was venerated as its guardian. He was supposed to watch jealously over its career, and the king or chieftain at its head was revered as his son and obeyed accordingly. The patron divinity of another people was regarded an alien, and often as hostile and obnoxious.<sup>1</sup> "Jehovah the God of Israel hath dispossessed the Amorites from before his people Israel," the chieftain Jephthah declares to the king of the sons of Ammon. "Wilt thou not possess that which Chemosh thy God giveth thee to possess?"

"So, whomsoever Jehovah, our God, shall drive out before us, them will we possess." But later subjugation with the attendant destroying of individual nationality and religious symbols and customs, served to dissipate the nation of special divine origin, and writers like Thukydides became ready to acknowledge that the original founders were individuals of no extraordinarily superior character. The Jews, however, kept hold of the primitive conception.

In these old times the remembrance of the achievements and

<sup>1</sup>Exodus, xxxiii. 13. "Make no mention of the name of other (foreign) gods; neither let it be heard out of thy mouth."

traditions of a tribe or people was kept alive by bards and members of the sacerdotal class. It was part of the sacred office to commit them to memory, and they were recited on important occasions to public assemblies. In the account of the northern or Israelitish kingdom, this function appears to have been chiefly exercised by the *nabim*, or prophets. Joshua and Samuel are described as making such recapitulations<sup>2</sup> at the close of their official career. These prophets on many occasions delivered their utterances and warnings in a transport of mental fury, being at the time in entheast conditions. They often interposed in public affairs, and were regarded accordingly with consideration, or as pernicious agitators, by both kings and priests. When Ahab in courtesy to his Phœnician queen permitted the worship of Baal and the Ashera (Adonis and Venus) at his capitol, the prophets adhering zealously to the national religion, protested violently and were massacred in large numbers. Their successors supported Jehu in overturning the dynasty, uprooting the alien religion and the extermination of the royal family. The king of Judah, the kinsman and ally of the reigning monarch, fell in the contest, and only an infant was left to inherit his throne. The high priest, Jehoiada, his uncle, became regent, and at once proceeded to uproot the worship of the alien divinity, which had also been introduced at Jerusalem.

Western Asia abounded with ecstasies, professing to be the spokesmen of divine beings. Having slain the ministrants at the Temple of Baal-Adonis the regent now enacted that any ecstatic, any one representing himself as a prophet, should be imprisoned and confined in the stocks.<sup>3</sup>

A new period followed in history. The written page was introduced as auxiliary to the spoken word. The records of nations, the utterances of sages and prophets, were made matters of record. In this way the Sacred Writings of the Hebrew Collection appear to have had their inception. How far they are really historic is not easy to determine. Even Josephus, when copying their narrations, declares that he has no controversy with those who think differently. The Apostle Paul unhesitatingly declares the account of Abraham, his sons and their mothers, to be allegoric. In doing this he substantially adopts the theory of Aristobulos, of Alexandria, who lived in the earlier years of the Ptolemies, who translated many of the Hebrew

<sup>2</sup>Joshua, xxiv.; I. Samuel xii.; and Psalm cvi.

<sup>3</sup>Jeremiah xxix. 26.

writings into Greek, and asserted that they were in harmony with the teachings of the philosophers when they were so interpreted.

Along with this hypothesis the unwelcome fact is to be borne in mind that these works have undergone great changes since their first compilation. Much has been omitted from them, and there have been additions to the text. The accounts of their origin in some cases carry with them an air of equivocation amounting to uncertainty. The "book of the law" the Torah, it is stated, was "found" in the temple by the high priest Hilkiah. Even though this be accepted as literally accurate, there was opportunity for additions as well as alterations during the exile. The prophet Jeremiah, himself a priest, distinctly affirms as from divine authority, that the God of Israel gave no command to the Israelites concerning burnt offerings or sacrifices,<sup>4</sup> but only in regard to moral conduct.

Ezekiel, another priest, adds that their derelictions were the occasion of objectionable early legislation. "Wherefore (saith the Lord God) I gave them also statutes that were not good and judgments whereby they should not live."<sup>5</sup>

Although, like their Arabian confreres, the Jews have generally been tenacious of their clannish individuality, they seem to have been indifferent to political matters. They preferred to have no king in Israel, and that every man might do that which was right in his own eyes.<sup>6</sup> Hence, during the entire period of their later occupation of Palestine there was a large part of the people opposed to the forming of a national government distinct from that of the Overlord. When Cyrus had succeeded in establishing the Medo-Persian dominion over Western Asia, followed by permission to colonize Judea anew and build the temple at Jerusalem as the symbol of nationality, there appears to have been no hesitation to acknowledge him as the Messiah.<sup>7</sup>

It is recorded that forty-two thousand colonists came with their servants and made their residence in Judea. They erected an altar for religious worship and laid the foundations of a temple. These colonists seem to have been welcomed by the rural population, the *pagani*, and the proposal was made to build the temple and worship together. This was curtly refused, and a prolonged state of enmity resulted. An order was obtained from

<sup>4</sup>Jeremiah vii. 21-23.

<sup>5</sup>Ezekiel xx. 25. Compare Matthew xix. 8.

<sup>6</sup>Judges xvii. 6 and xxi. 25; I. Samuel 24-27.

<sup>7</sup>Isaiah xlv. 28 and xlv. 1.



a new king to stop the work, and as a result the new comers began to ally themselves with the other more favored population. A new monarch, however, directed the completing of the temple, thus assuring individuality to the new province.

Another epoch now began in the history of Judaism. Ezra, a priest of the family of Hilkiah, is described as a ready scribe in the Law of Moses. He was commissioned by the king, Artaxerxes Longimanus, to take a new colony to Judea, and authorized to set all things in order after his arrival. He found a task before him that was truly formidable. The Jews had intermarried freely with the other inhabitants, and members of the family of the high priest were of the number. Ezra required an immediate separation; the foreign wives and their children were repudiated. This, however, seems to have taken place only to a limited extent, and the disturbed conditions of the Persian provinces made it difficult to do more. The rebellion of Megabyzus involved the Jews in the conflict. Jerusalem was pillaged by the contending hosts and its walls demolished. Nehemiah was then made deputy of Judea, with full powers of administration. After repairing the fortifications and putting the city into a state of defense, he engaged actively with Ezra in the establishing of the newer Judaism. The Torah was publicly read and adopted as the constitution of the country. The observing of the sabbath was strictly enforced, mixed marriages prohibited, the stated festivals instituted, and provision made for the support of worship at the temple. Nehemiah also made a collection of the Hebrew literature, including in it the annals of the kings, the writings of the prophets, and other compositions.\* From this time the Scribes appear to have virtually taken the place of the college of prophets, of which Samuel, Elijah and Elisha had been representative.†

Yet these innovations do not appear to have been acceptable to all the leading men of Jerusalem. They were in correspondence with Tobiah the Ammonite, who had been hostile to the restoration of Jewish power. The high priest had even permitted him, during the absence of Nehemiah, to occupy an apartment in the temple. The Sabbath fell into neglect, and intermarriage continued with the *proscribed* foreigners.

Doubtless, in these procedures, Nehemiah assured the permanency of the Jews as a distinct people. Their Israelitish con-

\*Maccabees, II, II. 13.

†I. Samuel x. 5 and xix. 20; II. Kings, ix. 1.

gens whom the kings of Assyria had distributed in their other dominions had failed to preserve a literature, observe the Semitic Sabbath, and refrain from intermingling socially and matrimonially with the populations where they sojourned. As a result they have passed with other peoples of the former time from human remembrance. There has been suggestion that they became the progenitors of the people of Northern Europe, and books have been published to show that both England and Ireland had been colonized by them. Years ago it was insisted that the American aboriginal population were their descendants. But all these are merely conjectures.

The Persian kings in later years left the administration of affairs in Judea to the high priest, only requiring the payment of tribute. Josephus informs us that at the death of Joiada, the succession was disputed by his sons. A conflict took place between them in the temple in which Joshua, the claimant, was killed by his brother Johanan, who succeeded to the vacant office. Another son had married the daughter of Sanballat, the Samaritan prince, and was banished from Judea. He is credited with the building of the temple on Mount Gerizim. But this is improbable, as the Samaritan colonists had established the worship of Jehovah, many years before the return of Jews to Judea.<sup>10</sup>

In the conflict between Persia and the revolting Egyptians, and other western provinces, the Jews participated with the latter. The revolts were finally suppressed. Bagoas, the Persian commander, entered Jerusalem and inflicted a severe chastisement upon the delinquent inhabitants. He even made his way into the hallowed precincts of the temple, declaring to those who sought to prevent this sacrilege that he was as sacred a person as the high priest who murdered his own brother.

It must be acknowledged, however, that over these statements there hangs a thick pall of indefiniteness and uncertainty. Much that has been written was composed for religious purposes, rather than as historic record, and hence the numerous discrepancies do not affect the intrinsic importance. It would require a stultification of the understanding to credit stories like those of Jonah and Daniel, or a liberal construction of the occult tale of the Garden of Eden. Yet it is not well to entirely discard them.

*(To be continued.)*

<sup>10</sup>II. Kings xvii. 28, 41; Ezra iv. 2.

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

BY KNUT M. PAULI.

### VI.

#### THE DIATONIC CHORDS.

(Continued from Vol. VI., page 303.)

**W**E shall in this chapter deal principally with the *triple chords* or *triads*, on account of their special importance to our subject. The numerical laws of the *dual* effect of tones are treated in text books, and their foundation shown in Table 10 of this work.

The triple chords, however, will be treated somewhat differently from the ordinary way found in books, in order to facilitate the understanding of the musical system in its geometrical purity. We have shown the beautiful structure of the *seven notes*, and will have to follow a similar method with the *seven triads*. These triads are each a combination of three notes in such a way that the greatest harmony of sound or numerical simplicity is reached. This is attained if *every second note* is connected with a chain, until the starting note is reached twice again, and three adjacent notes in this chain are sounded or read together.

This is explained in Fig. 43.

On the circle all the twelve notes of the chromatic scale are indicated by dots, and the diatonic scale shown by seven full dots and the usual letter. The figure represents the *tempered* scale, where the natural position of the seven original notes is lightly modified to give room to sharps or flats, as on an ordinary piano. The light dots indicate the five black keys of the piano. The circle of notes is divided into twelve equal parts, of which each part constitutes a *half step* in music. We



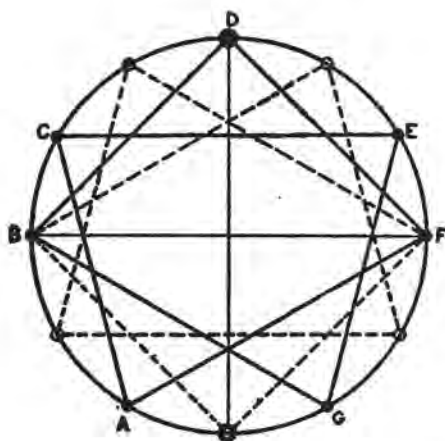


FIG. 43.  
(Genesis of Triads.)

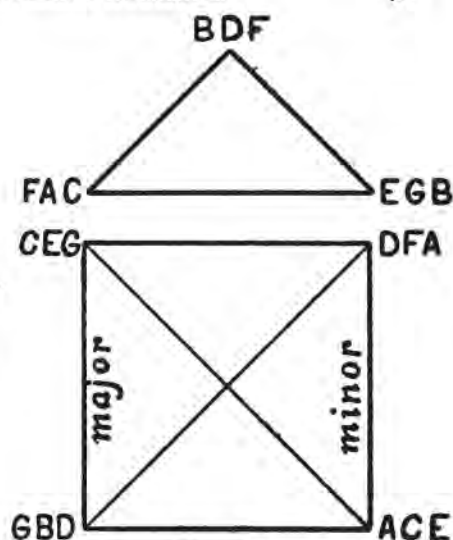


FIG. 44.  
(Sevenfold law of triads.)

shall here use the expression *sign* for the distance between two such notes on the circle, and thus we shall find that the circle is composed of twelve such signs, each 30 degrees in angular distance, corresponding to the twelve zodiacal signs in astronomy. Hereby we have found a bridge between music and astronomy, remembering that in music the circle represents a gradual change of sound vibrations through twelve stations until the octave or the double vibration number is reached, and in astronomy the path of a planet round a centre. *The one is the circle of the ear, the other the circle of the eye.*

The full lines which connect the seven original notes, every second each time, form the chain of triple chords. In this manner seven chords are formed.

Starting from F upward, the three *major* chords are formed:

F A C the subdominant or low chord.

C E G the tonic or middle chord.

G B D the dominant or high chord.

From B downward the three *minor* chords are formed:

B G E the dominant or high chord.

E C A the tonic or middle chord.

A F D the subdominant or low chord.

We have thus passed from F to D for the major chords upward, and from B to D for the minor chords downward.

The seventh *neutral* or *governing* chord is B D F, which takes one of the creating notes on each side, and thus harmonizes the minor and major branch. This governing chord, we have already found as the upper triad of single notes in the diatonic scale. Whether the notes are regarded separately or as chords, the trinity B D F is neutralizing and governing.

Each triad has a *root*, a *centre* and a *top*. The *roots* of the three *major* chords are F, C and G, which combination we recognize from Table 23, the law of fifths, or from the major branch in the sevenfold tree, Fig. 21.

The *tops* of the three *minor* chords are B, E and A, which are recognized in their minor character from the same Table 23 and Fig. 21.

The *neutral* chord is composed of the minor high top B, the great central note D and the major low root F.

The three major roots and the three minor tops form with the centre D the *chain of fifths*.

All the seven chords in one chain represent a motion twice round the circle, or 720 degrees: D F A, A C E, E G B, B D F, F A C, C E G, and G B D. The three first are the minor chords, then follows the neutral chord, and the last the three major chords. This motion twice round the circle we recognize from the formation of complete scales and the real intervals in the previous chapters, and we may now add another feature of the significant number 720 for the formation of the chain of triple chords. Twice round the circle means in music the amalgamation of positive and negative, major and minor elements to a complete structure of beauty and justice.

The seven triads may be summed up in a table for future reference.

TABLE 26.

*The Seven Triple Chords.*

Governing chord:		
B D F		
Major chords:		Minor chords:
F A C	low	D F A
C E G	middle	A C E
G B D	high	E G B
all being counted upward.		

The two chords which have the creating notes B and F as top and root, respectively, form the two *creating chords*: the creating low major F A C and the creating high minor E G B. The former F A C possesses the highest degree of *gravity*, and E G B the highest degree of *levity*.

These two chords, together with the neutral chord B D F, form the upper triangle of chords and the other four then form the lower square, as shown in Fig. 44.

Comparing this figure with Fig. 20, which expresses the sevenfold law of single notes, we find that the major notes F, C and G are roots in the major chords of Fig. 44, and the minor notes B, A and E are tops in the minor chords of Fig. 44, and further the top note D is centre of the governing chord of Fig. 44. Only by strict analogy between notes, scales and chords can the greatness of the musical system be seen.

Naturally there are *twin chords* corresponding to twin notes; the low major F A C being the twin chord to the high minor E G B; the middle major C E G to the middle minor A C E, and the high major G B D to the low minor D F A, corresponding to the twin properties of single notes, wherewith must be remembered that *the roots of the major chords and the tops of the minor chords decide the polarity and mutual relation*.

The analogy with direct and indirect twin notes may also be worked out, but this will take us too far, just now.

The law of the seven triads may be reversed as the law of the three sevens, both expressing the *law of the 21*, the symbolic meaning of which is, among others, the seven subdivisions of the three higher planes of existence, the sevenfold Brahma, the sevenfold Vishnu and the sevenfold Shiva, the great A U M in its sevenfold ramifications.

The triple sevens may be expressed as three stars, each of which is a six pointed star with a central point. Fig. 45 shows the *three stars of harmony*, the major star, the minor star and the union, or governing, star.

The lower is the *major star*, in which the root F decides the polarity; the star is formed out of the three major chords, the low F A C shown as a triangle pointing downward (extreme gravity) and the high G B D as a triangle pointing upward (relative levity), whereas the tonic or middle chord shows as a straight line C E G, connecting the two other chords.

A similar relation takes place with the upper star, which is

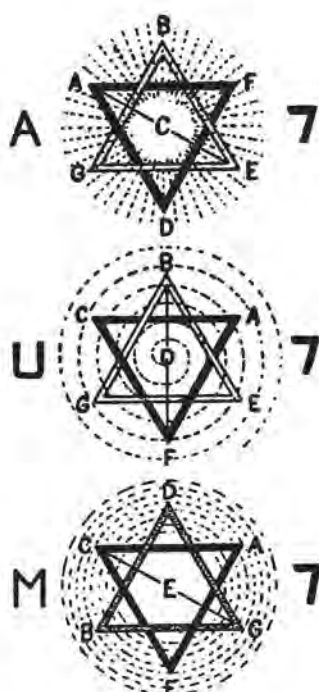


FIG. 45.

(The triple star of sevens.)

the *minor star*. Here the high chord B G E is represented by a triangle pointing upward (extreme levity); the lower chord D F A as a triangle pointing downward (relative gravity), and the middle chord A C E is represented by a straight line connecting the two triangles.

The middle star, which is the *union or governing star*, has already been discussed as a harmonious symbol of seven notes (Fig. 25). It is formed by a union of the major with the minor star in the same manner as the triangle of extreme levity or minor creative power B G E is shown pointing upward and combined with the triangle of extreme gravity, or major creative power F A C pointing downward, both triangles being connected with the vertical line B D F, the chord of governing power. The three centres of the stars are C, D and E, which are known from previous explanations as the minor, the neutral and the major centre of reflection for the formation of scales.

The power of the triple star is the power of AUM; the A being the force of straight lines, electric, penetrating, positive, light and elastic, the properties being decided by the *top of the minor star*; the M representing the force of circular lines, magnetic, formative, negative, heavy and inert, decided by the *root of the major star*; and lastly the U being the power of spiral lines, the union of straight lines with circles, manifested as balancing, neutral, electro-magnetic, unifying and governing.

No confusion should arise from the fact that the major star in its action is negative, and the minor star positive, for these terms are very relative. The force of gravity which is a negative quality, represented by M, produces the male effect in chords and scales, whereas the force of levity A creates the female effect in chords and scales.

The forces of A, positive in essence, are working outward, downward, *towards* the circumference of matter, thereby sinking deeper into matter and expressing this motion by the sadness of the minor chords and scales. The forces of M, negative in their essence, are working inward, upward, *towards* the centre of levity, towards freedom, thereby expressing joy and strength in the major chords and scales. In this way the apparent contradiction is easily explained.

The triple star of the 21 is truly the symbol of the Sacred Word of Creation.

(To be continued.)

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The faculty of love, of admiration, is to be regarded as the sign and the measure of high souls: unwisely directed, it leads to many evils; but without it there cannot be any good. Ridicule, on the other hand, is indeed a faculty much prized by its possessors; yet, intrinsically, it is a small faculty; we may say, the smallest of all faculties that other men are at the pains to repay with any esteem. It is directly opposed to Thought, to Knowledge, properly so called; its nourishment and essence is Denial, which hovers only on the surface, while Knowledge dwells far below. Moreover it is by nature selfish and morally trivial; it cherishes nothing but our Vanity, which may in general be left safely enough to shift for itself.

—Carlyle, *Voltaire*.

## "SAVONAROLA" OF FLORENCE

THEOSOPHIST, REFORMER AND MARTYR. A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

(Continued from Vol. VI., page 319.)

VIS DIRECTRIX VITAE HUMANE.\*

THE life of every individual is replete with dark problems and perplexing riddles which amidst the varied and diverse circumstances that oft-times befall, overshadowing it with a pall of gloom and sadness or fringing it with a halo of joy and gladness, force themselves upon our consideration and regard, exciting within us feelings of restlessness and emotions of doubt and uncertainty until we obtain a satisfactory solution or find an adequate explanation of them. The knowledge thus acquired tends not only to the expansion of man's intellectual faculties whereby he becomes further receptive towards higher revelations and loftier and clearer views of truth, it also impresses and fills him with confidence and intrepidity to undertake incursions into the domain and *terra incognita* of the unknown, the great El Dorado, the exploration of which never fails to supply humanity with important and interesting facts from the study and comparison of which, it elaborates a truer philosophy of life and divines with greater accuracy and clearness the greatest of all secrets, that of his future destiny. From ages the most remote and prehistoric, man has been engaged in gathering, selecting and storing up facts. By a process of deduction and induction he has attained to the discovery of truths and arrived at certain conclusions, that have entered as important and essential elements in his views of the origin of civilization and the constitution of human society and institutions. Of these, the most momentous and conducive to his material welfare, without which mankind would have had no incentive to emerge from its primal state of savagedom and by labor and exertion, endeavor to better and improve its condition, is the discovery of the existence of law prevailing throughout the universe. In a world of change and vicissitude, subject to the operation and influence of invisible and mighty powers and forces, the nature and character of which he could not at first

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\*The guiding power of human life and destiny.



understand nor comprehend, by his power of generalization, and improved methods of analysis and synthesis, he eventually grasped the great incontrovertible fact that they were all of them subject to the action and control of law; that in the revolution of the heavenly bodies in their vast orbits, in the change of seasons, the variations of heat and cold, of winds and rain, the ebb and flow of the mighty ocean, in the vernal resurrection of vegetables, plants and flowers, the growth and development of animal forms, there is a *vis directrix* working effectually and operating unseen towards some great aim and purpose which at first dimly perceived, gradually becomes revealed and manifested as an incontestable certainty, causing Nature to be regarded and dreaded no longer as an antagonist to man, but esteemed as a mother whose beneficent care and solicitude are ever exerted for the welfare of him, her greatest production, her latest progeny on this present plane of existence.

In the annals of science are to be found recorded remarkable facts and instances confirmatory and illustrative, of this power operating in the realm of human knowledge, in the doctrine of universal gravitation discovered by Newton, the laws of motioncontrolling our planetary system expounded by Kepler, the atomic theory formulated by Dalton, the origin and development of species by Darwin, and numberless others, all contributing to the unquestionable fact of the existence of law and the operation of a power ineffable, in the universe, to which no terms of human language are applicable, no notions of the intellect can grasp and which controls and directs all things in the illimitable domain of nature.

“From seeming evil still educing good,  
And better thence again, and better still  
In infinite progression.”

In turning from the macrocosm of nature to the equally wonderful microcosm of man, it is exceedingly difficult to realize and hard to imagine that in the vast corporation of individuals included in the term humanity, there is a sovereign and all directing Power working and operating in the accomplishment and consummation of a definite design and purpose. This is greatly owing to the fact that being only parts and infinitesimal units of the great whole, we are unable to segregate and separate ourselves from it. We are too much bound up in it, too much swayed and influenced by the many and different interests that bind

mankind together, to be able accurately and clearly to divine the existence of any potent underlying principle governing, controlling and directing human nature towards an unseen goal, and the attainment of an ulterior and important destiny. Our connection with the external world being only a relative one, yet are we able by our intellectual faculties, to decompose and analyze its component parts, to weigh and measure them, and estimate the forces and powers that operate in nature's vast laboratory in the production of the marvellous phenomena of the outer world in which we live and move and have our being. This, however, is not the case in the world of humanity in which energies, forces and powers are in motion too subtle and altogether beyond the scope of scientific observation and analysis. Is humanity governed by general laws? Is human nature and individual life in all its manifold and differing phases and aspects controlled and directed by an unseen power? Are questions and problems which from the beginning of man's history have engaged the attention and still recur to the mind of every thinking being, for their resolution involves the revelation of our future destiny and determines whether this fleeting evanescent life of ours is worth having, whether or not we are self-conscious beings, living entities endowed with a nature in which exist potentially wondrous faculties, functions and powers which developed and disciplined by experience, expanded and strengthened by gradations through the college of life, equip and qualify us for the discharge of the great moral tasks and duties necessary to our elevation to a higher scale of being in which all our hopes and aspirations shall attain their fruition and realization. Which of these alternative opinions is correct, human science does not and can not determine so long as it confines itself to the region of the phenomenal. It can only draw inferences and indulge in conjectures. Its logic and methods of investigation are only applicable to the tangible and visible to the senses, and the soul of man perplexed, bewildered and tormented by doubt and uncertainty, hopes and fears, yearning, longing and praying for light and guidance has to turn for their resolution and look within himself ere he can find the hidden oracle that alone is able to explain the mysteries and anomalous facts of human life and existence. There, when it dawns, is found the light that dispels the darkness and dissipates the gloom enshrouding us "children of the night, yearning for the light, with no language but a cry." Then come into our field of vision clearer views of truth and of



things seen not as in a glass, darkly and dimly discerned, but as they are in themselves, and then also arises within us the certainty that as in the physical world of inanimate things, so in the world of animated creatures and human beings, there is also a directing Power, manifesting itself as a motion and a spirit in all thinking beings, that fills and bounds, guides and governs human life and in its aberrations is leading it back into the path of true progress and ascension. This great fact and truth perceived and grasped in its full significance and meaning reveals the *homogeneity* of all living beings throughout the universe, that we are all of one origin endowed with and possessing similar affections, desires and antipathies whether in microscopic forms working out their destiny on a fragile blade of grass or in the deep and dark depths of oceans engaged in the sub-structure of future continents in ages yet to come, or whether as beings of angelic powers, wisdom and knowledge employed in ministering to humanity or as executors of Karmic law, whether playing each his or her role in the tragedy of life, we are all members of one Great Brotherhood, whose deeds and acts and paths however diverse, are governed and directed and controlled by indispensable laws as those which rule majestic suns and constellations.\* Whenever in our history this great fact is recognized, human existence becomes changed and takes on a different aspect and we realize as we have never done before, that with all its alternations of cloud and sunshine, its attendant trials, its long interludes of pain and sorrow and silent suffering, its rises and falls, it is still worth the living and enduring, for behind them all we have the blessed certitude, that we are under the tutelage, the education and discipline of Beings whose love is as great as their power and knows neither measure nor end. Assured of this, though life has gone hard with us and we have had to drain its bitter cup to the very dregs, and stand surrounded with the wreckage and relics of blighted hopes, our faith and confidence in human nature shattered to pieces, our bright joyous youthful visions dispelled, our fairy castles in Spain, like phantom dreams, dissolved into airy nothings, its dark riddle becomes solved and we feel content and willing to take up again our burden, and wiser and better "go amoving on" in the pathway of duty not now a *via dolorosa*, but the true *via sacra* on the ascend-

\*Saith an old philosopher, Sir Thomas Browne, "all things began in order, so shall they end and so shall they begin again, according to the ordainer of order and mystic mathematics of the great Architect of the Universe." Did he fully understand and comprehend the meaning of these words?

ing spiral of human evolution, in the traversing of which, we are upheld and sustained by an unfaltering trust, that the great Vis directrix of human destiny that guides homewards and directs in its flight the bird long wandering yet not lost, through the illimitable desert air, "in the long way that we must tread, will guide our footsteps right."

"Let none despond, let none despair."

#### SAVONAROLA'S ORDEAL ON HIS WAY TO FLORENCE.

The first rays of the rising sun were shooting above the horizon and beginning to gild with a bright golden halo the neighboring hills, on that early morning when Savonarola sat out on his long journey to Florence. It was in the year 1481, an eventful one in the history of Italy, as also in his life. Throughout the whole country great political excitement prevailed, fomented by the secret machinations of the reigning Pope Sixtus IV., whose selfish ambition and policy was, amidst the quarrel and contentions of the several Italian states, to step in between the contending parties and enrich his family and relatives at their expense. It was a long, wearisome journey from Bologna to Florence to undertake in those days. There were no railways then in existence and motor cars were things undreamed of, and the rules of his order forbade the exercise of any other kind of locomotion save that of walking. As Savonarola reached and traversed the sunlit plains whose glory and loveliness distinguish Italy from all other lands, and inhaled the sweet invigorating air free from and uncontaminated with the corrupted thought forms that make city life so depressing and destructive both of health and happiness, he became conscious of those ethereal elevating influences of nature which, like balm of Gilead, soothe the troubled and weary soul and revive its drooping energies when, leaving behind the maddening crowd and fleeing from the noisy din and excitement of city life, it reclines peacefully and restfully on the soft and gentle lap of Mother Earth and feels again the joy of living. As Savonarola reclined at intervals to rest and refresh his wearied frame under the shade of some stately tree, sweet siren voices seemed to come to him and charming him with melodious lullabies, urged him to return to Bologna and there live and dream the happy hours away. "Keep thyself remote from the foul atmosphere of courts and live un-

contaminated by intercourse with courtiers and nobles dyed with crime and encrusted with selfishness. Flee from the degrading vices and dissipations of a world rushing madly on to its own ruin. Attend to the salvation of thine own soul and let thine own welfare and happiness be thy chief concern. Society everywhere is going to pieces and popes and petty kings and rulers are sinking into a quagmire of iniquity in which they will soon become engulfed and swallowed up and be seen no more. Seek not to avert and stay their doom, no effort thou canst put forth can avail to stem the flood that ere long will carry them off the face of the earth and hurl them into the vortex of ruin that waits to receive them. Be thou wise in time. Follow the dictates of common sense and prudence and they will teach thee that self, its interests and preservation is the first law of nature." How often do suchlike thoughts so specious and plausible infest the mind and engross the attention of those who begin to live the higher and diviner life and walk the path of duty and the way to light! Whence they come we know not, cannot tell unless it be that in moments of physical lassitude and weariness, our lower self with its emotions and affections acquires the strange and singular power to voice itself and by benumbing the intellect and swaying the will seeks like Bunyan's Mr. Pliable or Lot's wife to return to the doomed city out of which it has escaped and come forth. These periods of indecision and vacillation are incidents in the history of every soul and are psychic moments in its process of development, the rationale and explanation of which has been the subject of deep and prolonged consideration throughout the ages. Gotama the Buddha had them, as also the great prophet of Nazareth, St. Augustine, Luther, St. Theresa and many others, and sooner or later they will come to all of us and blessed are they who in such moments endure them and succumb not in this the great hour of trial, for then prove they their right to take and eat of the Tree of Life and live forevermore.

Thus it was with Savonarola on his eventful journey to Florence, where was to be carried on and worked out the great mission of his life. He too had to pass through the ordeal and none but they who have had a similar experience can fully and adequately estimate and understand the nature of that interior mental conflict that raged and stirred within the soul of Savonarola, resting at noontide on his way to Florence. It was as though the passions, emotions and feelings of his lower nature objectified and personified, assailed him and stood prepared to

obstruct and prevent his going thither. "Turn back," they seemed to cry, and pointing to a burning, fiery stake, exclaimed, "go no further, but return to Bologna if thou wouldst escape the doom awaiting thee." It was a terrible moment, fraught with important issues for him, involving for him, progress or declension in the higher and diviner life, and as he gazed and beheld the lurid and horrid vision looming up before him, Savonarola's fate and future destiny and all that it meant, quivered and trembled in the balance. At that moment a voice out of the great silence spake, "Choose thou, oh Savonarola, that which seemeth best unto thee, but remember thou, that he who putteth his hand to the plough and turning, looketh back is not meet for the kingdom of heaven, nor worthy to be enrolled amongst and numbered with the children of light." A moment, and the choice was made, the conflict ended, and springing up from his resting place and turning Florence-ward, Savonarola went on his way, his whole being pulsating and vibrating with a calm and joyous peace he had never felt and experienced before, a foretaste of the higher life in which, as an old prophet and seer affirms, are laid up and put by all things that it hath not as yet entered into the heart and mind of man to conceive of or imagine.

Tired, weary and footsore, Savonarola reached the end of his journey and from a neighboring height looked down upon Florence, the city of the lilies, fair and beautiful, but unhappy Florence. He was fully conversant with its past and present history, and in days gone by, he had felt arising within himself a yearning and a longing toward it which he could not understand nor analyze, and now it welled up again powerfully and intensely as he stood gazing upon the city with its perfumed and umbrageous gardens resonant with the song of birds, its beautiful rural villas, its magnificent public buildings, its churches, stately palaces and splendid academies and art museums beautified and adorned with the productions of artists whose names and memories reflect a halo of unfading glory on Florence they loved so greatly and to whose lap they delighted to bring the noblest and best products of their genius. Other cities are grander in their magnitude, excelling her in population and in their historic fame, are more renowned as centers of commerce and political activity, but not more beautiful nor so lovely as Florence, whom to see and behold as Savonarola saw her, was to love her and never forget her. As he stood a while listening to the noise, the hum and

din of busy crowds resounding and ascending out of the city he heard also as in Ferrara in days of yore when wandering in its dark and narrow streets and alleys, the chords and notes of that sad music of humanity, suffering and toiling and bearing its heavy burden and struggling and yearning for the light, the peace and joy that never come to it save in dreams and that peace and happiness that never visit the darkened and unhealthy abodes in which it lives and vegetates and drags out an existence which “the sooner it’s over, the sooner to sleep,” the sleep that seems the only avenue opened through which to escape and get rid of the doom of its cheerless and wretched existence. Savonarola knew and understood what it all meant,—knew and recognized the cause of it all,—bad government, bad teaching, the outcome of ignorance and selfishness, humanity’s greatest affliction, the direst of all its curses. Saddened yet not dejected, sorrowing yet not despairing, he went down into Florence and threading his way through busy streets and crowded thoroughfares unnoticed and unknown, reached at last the convent of San Marco, where he was welcomed by the prior and frate, who had been advised of his coming. Some of them knew him from having met with him at diocesan meetings and all had heard something of him, of his learning and teaching ability and of the greater, nobler endowment distinguishing him, his loveable nature, his benignity and gentleness of disposition, his great sympathetic and unselfish soulfulness, and that night as many of the elder frate reclined in their lonely cells they remembered and pondered over the prophecy of a deliverer of Florence, which had always been cherished as a tradition within the convent of San Marco and ere they fell asleep the question uppermost in their minds and thoughts was: Is he the expected One?

#### THE CONVENT OF SAN MARCO AND ITS HISTORY.

Though Florence is distinguished by her magnificent buildings and structures designed by architects whose lofty genius is manifest in edifices of surpassing beauty and elegance, yet of all of them, the convent of San Marco is the most interesting and attractive to lovers of art and students of history, for its everlasting and hallowed association with the names and histories of Savonarola and Fra Angelico, the angelical painter and artist, whose lovely and superlatively beautiful productions still adorn the walls of its cloisters and other interior apartments.



The history of San Marco centers in the lives and deeds of these two worthies as also of its first and greatly beloved and honored Prior Sant Antonino of whom we have given some particulars in the preceding section. Speaking of him, Padre Marchesi the historian of San Marco says: "There are some who live by truth and some who live by love, the first easily forgetful of this lower world, roam through purely ideal regions and when they find themselves in a true but ignored and unknown corner, they lose themselves in abstraction, taking delight in it; the second, entirely active, are more disposed to do good to others than to conduct arguments; where there is suffering to alleviate, tears to wipe away, necessity to provide for, there they are in their element, and out of such labors they find neither pleasure nor honor. The region of the ideal has neither limits nor boundary, and the more it is sought by many and noble explorers, the more infinitely it widens out. But in addition to this, it has terrible tempests, by which the too bold or unskillful voyagers are shipwrecked and lost. It is not thus in the region of holy charity, where there is perennial calm and sweetness such as human tongue cannot describe. One of the beings of this description made to live by love was Saint Antonino. Not that his intellect was inferior or unable to rise to subtle disquisitions, but in all his learned researches he always had some truly charitable purpose to render his knowledge useful and profitable to the people. He explains and expounds the laws, human and divine, in which are to be found the occasion and guarantee of duties and rights. He makes clear and regulates morality by pointing out to men the offices of Christian and civilized life; and to souls enamoured of heaven, uncloses the treasures of that celestial wisdom which speaks to men of a better country, laboring continuously, by word and deed, by the example of a most innocent and austere life, to lead the fallen back to the path of virtue; with such potent charity that never was heart so hard but it softened before so much gentleness, nor intellect so depraved that it did not yield to his reasoning. In this way his example was a continual stimulant and excitation to his brethren in religion and duty, who uniting with him and engaged in that ministry of love, renewed everywhere the religious sentiment which the discords and corruption of the clergy had attenuated and almost made an end of. These pious works gave him a great place in the love and reverence of the people."

*(To be Continued.)*

## RACES OF MAN.

BY ELIZABETH P. CORNELL.

TO a theosophical student, the past races of mankind must always prove a most fascinating subject, as it means the past experiences of each individual unit composing our present civilization. The question of "who am I?" which we are trying to solve leads us directly back to that of "who was I?" In this great moving picture of the past, where and when did I appear? And as this shadowy canvas slowly unrolls before us as we turn our thoughts to the past, there are certain scenes which hold the eye and the attention,—different ones for you and for me, possibly,—and yet possibly the same.

With our present knowledge, we hardly know on what part of this great panorama to fix our attention, as it would require a knowledge of the length of time between incarnations. Nothing accurate is given out in regard to this, but we are told that the work we have to do decides the rest necessary between lives; some incarnate almost immediately to complete the work on which they are engaged; some spend hundreds and hundreds of years in the after-death state. It is almost impossible to say whether a given individual will incarnate in two years or in 200 or in 2,000; but somewhere and at some time within certain limits, we do make our appearance again on earth. The main thing to bear in mind is, that you and I,—the actual, self-conscious being back of this personality,—have lived many lives in the past,—hoping, fearing, suffering, enjoying the vicissitudes of life, busy with our little animosities, our breakfasts and our dinners, taking an active interest in our neighbors,—real, human beings as we are to-day, doing well or ill our part in the community. The link with these existences in the past is a real one, not an imaginary one,—but where did you and I come in, and at what times? Were we of those who, embracing the Christian belief in its early days, composed the noble army of martyrs,—did we feel the flames searing our bodies as we were bound to the stake, or did we shrink before the ferocious beasts as they sprang on us, defenceless, in Coliseum or Arena? Or were we earlier, among the throngs of those who cried

"Hosanna!" and strewed His path with palms as He went in triumph up to Jerusalem? Did we toil under the pitiless sun of Egypt, goaded on to our thankless tasks, a hewer of wood and a drawer of water, when the pyramids reared their majestic mass to the sky? Or, let the mind go back still further into the past, to the half-legendary times, as they are called, of the lost continents,—Atlantis, Lemuria,—when giants walked the earth,—were we among them? Living, suffering, enjoying, in many of these scenes of the past, we have played our part.

In our school days we learned that there are four great races of mankind: the Caucasian or white, the Mongolian or yellow, the African or black, and the American or red. As to their age and origin, according to Bible chronology and ethnology, these different races are supposed to have been descendants of the sons of Noah and their mixtures, and to date back some 5,000 odd years.

But this meagre length of time allowed by Western nations, and by the adherents of Christianity especially, has long been considered by scientists as entirely inadequate; geology, anthropology, ethnology, all point to a life of the earth and its inhabitants so greatly in excess of that allowed for by the strict religionists, that in time it is to be hoped something more nearly approaching the esoteric teachings of the east will be accepted as the truth. Certain of these eastern teachings claim to give this truth in regard to the age of man and the earth, and on these Mme. Blavatsky based her books, *Isis Unveiled* and the *Secret Doctrine*, from which and from Donnelly's *Atlantis* and Scott-Elliott's *Lemuria and Atlantis*, the material for this article was drawn.

The number seven which plays so large a part in occult and mystic works is prominent in the consideration of the races of man. There are said to be seven great sweeps or rounds of life included in the development of an involutionary and evolutionary period, during which seven great root-races have their inception, reach their zenith and their decline, each root-race being subdivided into seven sub-races, which in their turn are susceptible of still further division into family groups, etc. Three of these great rounds have already passed, and the fourth is more than half completed; four great root-races have also passed away, and we find ourselves at present in the fifth sub-race of the fifth root-race of the fourth round.



It is, however, only with this present fourth round and its races that we have to deal.

As to the First Race, there is no history of it. This is so far back in the beginnings of manifesting life, that it is hard to form a conjecture as to what the inhabitants were, or the land on which they dwelt. Everything was in what we may call a spiritual, a breath-like condition, that would be absolutely invisible to us, with our present physical sense of sight, could we be transported back to this age of the earth. The bodies were what are called "breath bodies," beautiful transparent spheres, which in no sense can be considered as men as we think of men. They are only what at some future date will develop into bodies appropriate for the indwelling of man, the thinker,—and yet they form this first, far-distant race. Their home was where we conceive the circum-polar land at the north to be, which, not being physical any more than were those bodies physical, must in no way be confounded with what we are wont to think of as the "frozen north."

This first continent is the sacred, imperishable land; it was the home of the first race, and will be the home of the last divine mortal. And as it is imperishable, so is this first body, this beautiful crystal-like sphere, said to be an immortal body. It is that which we have with us even now, invisible, inappreciable to the senses, but which will in time become perfected into the immortal body.

In Scott-Elliott's interesting work, a table is given showing the comparative dates of races, animals, geological strata, etc., and while he has adopted the nomenclature of the scientists, he has placed these eras far beyond the notions of most of them, giving to man an age which carries him back beyond the wildest computations of the geologist and anthropologist. The First race is placed as contemporaneous with the Archolithic or Primordial times, with its Laurentian, Cambrian and Silurian strata, whose depth is given as 70,000 feet. In those primordial days existed forests of gigantic tangles and other thallus plants,—that is, stemless plants consisting only of expansions of cellular tissue.

It is said by H. P. Blavatsky, and should be borne in mind here, in regard to man and the earth in these early races, "that the *terrestrial* conditions then operative had no touch with the plane on which the evolution of the ethereal *astral* races proceeded. Only in relatively recent geological periods has the

spiral course of cyclic law swept mankind into the lowest grades of physical evolution. In those early ages, astral evolution only was in progress, and though developing on parallel lines, had no direct point of contact with one another. The astral and physical planes of matter ran parallel even in the earliest geological ages, yet were not in the same plane of manifestation in which they are now."

Of the Second race, the same may be said with regard to its history as was said of the first, it had none of its own. The Second race continent is called the Hyperborean. The spherical bodies were not quite so brilliant; they had become somewhat elongated and pulsated with life; they were what are called the "life-bodies," and were tending more towards materiality.

The configuration of the earth had changed somewhat, extending from the north pole and taking in what is now Greenland, Iceland, Spitzbergen, Norway and Sweden, and all of Northern Asia. The north of Asia is said to be as old as this second race,—but here again, we cannot think of the earth as what we know at present as Siberia with its wastes of snow and its lonely tundras. The earth was no more physical than the races which inhabited it. Referring again to Scott-Elliott we learn that the second race lived in the Paleolithic or secondary age, with its rock strata of Devonian, Coal and Permian, at a depth of 42,000 feet. Fish are said to date back to this period, as do also forests of giant ferns.

With the Third race we come to one of the most obscure and interesting chapters of man's development, for it was here that he really became man; here his body underwent the greatest physical changes, the manner of re-embodiment changing three times, the sexes dividing into male and female, and the method of birth becoming established as it is at the present time.

In this third race was finally developed a body which was sufficiently advanced for mind to act through. Everything up to this time had been in the line of preparation for this event. At the close of every period of evolution, the entities composing it are in varying stages of development; some will have attained to the highest point possible in the round or race; but below them will be the laggards, those who by their karma have not made the necessary progress; but still these are so far advanced that they have gained the right to conclude their evolution. They have already had mind awakened in them; that is, they permit mind to shine through them. Hence, at the next period of mani-

festation, when bodies have reached a certain stage, the minds again come into physical life, complete their own progress and enable the entity next below them to reach that stage where it in turn may receive the light of mind. Previous to the advent of mind, there is no responsibility; but when mind incarnates, then begins the eternal struggle between good and evil, god and devil, the white and the black magicians, the angels of light and the angels of darkness. This occurred at a certain part of the third or Lemurian race.

The figures that are given us as to the appearance and age of this third race are incomprehensible to the human mind. It was eighteen millions of years ago that man as we know him to-day appeared in this third race,—at about its middle point; prior to that this third race had existed for ages and ages, gradually coming to the point of development where mind could enter the third race body and begin its evolution.

The third continent has been named Lemuria, from the lemurs which inhabited it. These lemurs were quadrumanous or four-handed animals, allied to monkeys and rodents or gnawing animals. At its greatest extent, it almost encircled the earth, reaching from the Cape Verde Islands southeast through parts of Africa and Australia, taking in the Society Islands and all the intervening seas, to a point but a few miles from a great island, about the size of South America, which spread over the remainder of the Pacific Ocean, including Cape Horn and a part of Patagonia. But what is of interest to us at present is the lands now existing which were also part and parcel of the continent of those far-away times. Such are certain portions of Africa,—not all of it, for we are told that Africa is later than Lemuria, and later than some parts of Atlantis; but certain portions of it existed as the home of the third race. Japan belongs to this period, as does the Island of Madagascar, whose central range of mountains were the last resorts of the almost extinct Lemurian race which peopled it; Spain also was contained in it, and is said to be, with possibly the exception of Norway and Sweden, the oldest land in Europe; New Zealand and Australia are left as islands of what was once this great continent. The Atlas mountains and the Peak of Teneriffe are the dwarfed relics, Madam Blavatsky tells us, of two lost continents; they were three times as high during the days of Lemuria and twice as high as they now are, in the time of Atlantis. Mount Atlas was an inaccessible island peak in the days of Lemuria, when the

African Continent had not yet been raised. It is one of the few independent Western relics which survive, belonging to the continent on which the third race was born, developed and fell; for Australia is now part of the Eastern continent. Atlas having sunk one-third of its size into the waters, its two parts remain as an heirloom of Atlantis. Easter Island is another relic of two continents, as it belonged to the earliest civilization of the third race; it was taken possession of by some Atlanteans or fourth race people who escaped the cataclysm of their own land, settled on the remnant of Lemuria, and perished when it was destroyed; it was raised again by a sudden volcanic uplifting of the bed of the ocean, with its volcanoes and statues, as a standing witness to the existence of Lemuria.

Then we have a witness in Great Britain of Lost Lemuria; the great English fresh-water deposit called the Wealden, which every geologist regards as the mouth of a former great river, is the bed of the main stream which drained Northern Lemuria in the secondary age.

Lemuria as a continent existed during the Mesolithic or Mesozoic age,—the secondary, geologically, the rock strata being divided into the triassic, the jurassic and the cretaceous, the depth of which is about 15,000 feet. The Lemurian lived in the age of reptiles, of amphibious monsters, of gigantic tree-ferns, and pine and palm forests. The tepid marshes swarmed with huge reptiles, but when the inland seas dried up, the dinosauri were the dominant type of land reptiles, while the pterodactyls or the saurians, which developed bat-like wings, not only crawled on the earth, but flew through the air. It is said that the derivation of birds from reptiles took place during this age.

There have been found in Colorado the fossil remains of animals whose huge bones show them to have been from 100 to 200 feet long. It is very interesting to know that we still have remnants of these third root race animals in our elephant, rhinoceros and crocodile. A visit to the Museum of Natural History will bring very plainly before one what formidable creatures these were in their period. They became reduced in size with the solidifying of the globe.

As to the people themselves,—what must they have been? In the first place, we must remember the various transformations which took place in humanity at this period, and that a description of the early Lemurian might not fit at all with that of the later ones. Judging from their surroundings, from the

huge animals and the enormous forests of palm and pine, we should say they were very different from man as we know him to-day, and this is true. In one place, Madam Blavatsky says of them that they were beings fit to fight successfully with the gigantic monsters of the air, the sea and the land. Therefore in size they must have exceeded anything within our knowledge of human stature. In regard to this, we read in the Secret Doctrine that in Central Asia there is a small, miserable, half-ruined town named Bamian, at the foot of a mountain of the Hindo-Kush chain. There are here five enormous statues, larger than those on Easter Island, which are said to be the handiwork of the Initiates of the fourth race, who after the submersion of their continent sought refuge in the fastnesses and on the summits of the Central Asian mountains. These statues, which are mentioned as early as the seventh century by a Chinese traveller, are the imperishable record of the esoteric teaching as to the gradual evolution of mankind, representing as they do the five races. The tallest is 173 feet high,—70 feet higher than our Statue of Liberty. This typifies the first race man; the second is 120 feet high and stands for the second race man; the third, or Lemurian, is 60 feet high,—and represents a mankind who had to battle with the huge animals, some of the skeletons of which may be seen in the Museum of Natural History. The Atlantean or fourth race man is given as 20-25 feet high, while the fifth and last statue, representing our fifth race, is but little larger than the average tall man of the present race.

In another place it is said of this third race that they could live with equal ease in water, air or fire, as they had an unlimited control over the elements. (Secret Doctrine II., 230.) The third and holy race consisted of men who at their zenith were towering giants of godlike strength and beauty, the depositories of all the mysteries of heaven and earth. Their bodies had become material, though in them the gases and liquids predominated. They had not bones such as we have, but they were pliable, as those of a young child. The solid, bony structure did not develop until later. In the early part of this race there was no regular death, but only a transformation, for men had no personality as yet. They had bodies, but these were sinless; they were without mind at this period, and hence there could be no karma in the sense we understand it. There was no kama-loka for them, no Nirvana, even no Devachan. Blavatsky says, for



"the souls of men who had no personal egos, there could be no intermediate periods between incarnations. He resurrected out of his old into a new body." But this was changed later.

We read that their language never reached beyond the monosyllabic phase. The Chinese language of to-day is the sole, great lineal descendant of ancient Lemurian speech; the Chinese, however, are mainly descended from the fourth sub-race of the fourth, or Atlantean, root race.

In their fifth sub-race they began to build huts, first of trees and then of stone. They eventually erected large cities, the first of which was built where is now the Island of Madagascar. The oldest remains of cyclopean buildings were all the handiwork of the last sub-races of the Lemurians. They cultivated the ground, they understood how to work in metals, and used in their cities rare earths and metals; they also spun and wove; they understood astronomy, architecture and mathematics.

As to the present descendants of Lemuria, it is said they intermarried with the first sub-races of the Atlanteans, and that all of their sub-races save some of the lowest perished with the Lemurian Continent. The Malays and the Papuans are the result of this intermixture of the Lemurians and Atlanteans; they and the Hottentots are of indirect Lemuro-Atlantean descent. Some of the aborigines of Australia are the last remnants of the last descendants of this race, as are the inhabitants of Andaman Island, some of the hill-tribes of India, the Terra del Fuegians and the Bushmen of Africa.

The dismemberment of Lemuria took place before the beginning of the Eocene age. It was nearly destroyed by combustion,—by sub-marine fires, and then submerged. The sinking and transformation began nearly at the Arctic Circle, Norway, and the third race ended its career in Lanka, or what became Lanka with the Atlanteans, the present island of Ceylon being the northern highland of ancient Lanka.

As to the existence of such a continent as Lemuria, we have the evidence of Haeckel, who says, in his *Pedigree of Man*, that "Probably Southern Asia itself was not the earliest cradle of the human race, but Lemuria, a continent that lay to the south of Asia and sank later on beneath the surface of the Indian Ocean."

We now come to the fourth race which in point of time is much nearer our own. The larger part of the continent of the fourth race, called Atlantis, sank some 850,000 years ago, but the Island of which Plato writes was not submerged until com-

paratively recently,—that is, recent in respect to the vast extent of time covered by the race as a whole. And here it might be well to say that one continent is not submerged in a moment, and that then an entirely new one comes up, but parts of the old last over, are the beginnings, the centers we might say, for the new race. And as we have representatives of third race and fourth race people with us on earth to-day, so there will gradually form another new continent, and in this fifth race are already the beginnings of that which will be the sixth root race. There are no hard and fast lines, no sudden extinction of a whole race, though thousands of people may be the victims of a single disaster. The races overlap each other.

The Atlantic portion of Lemuria was the basis of what is known as Atlantis. The fourth race Atlanteans were developed from a nucleus of the Northern Lemurian third race men; their continent was formed by a coalescing of many islands and peninsulas.

As to the words Atlantean, Atlantic, we have no satisfactory etymology in any language known to Europe. They are not Greek and cannot be referred to any known language of the old world. But in the Toltec we find the radical A, Atl, meaning water, way, and the top of the head. We have from this a series of words, atlan, for instance, on the borders of, or amid the waters, from which the adjective Atlantic is derived. There is the word "atlaca," to combat or be in agony. It means also to hurl or dart from the water, and in the preterit makes Atlaz. An old city named Atlan existed when the continent of America was discovered by Columbus, at the entrance of the Gulf of Uraho, in Darien. Plato tells us that Atlantis and the Atlantic Ocean were named after Atlas, the eldest son of Poseidon, the founder of the kingdom of Atlantis. In Africa, nearest the site of Atlantis, is a chain of mountains, the Atlas. During the time of Herodotus, near this mountain chain was a people called the Atlantes, probably a remnant of a colony from Atlantis. (See Donnelly's Atlantis.)

The race dwelt on a large island, smaller islands forming means of communication towards Europe and Africa on one side, and America on the other. It was about 1,000,000 years ago that Atlantis was at its height. Texas and the Gulf of Mexico were included in it, the southern and eastern states up to and including Labrador, the Atlantic Ocean, Scotland, Ireland and part of England, while it took in also Brazil and the

whole of the Atlantic Ocean to the African Gold Coast. In this connection it is interesting to note that a human skeleton was found buried underneath four ancient forests at New Orleans, supposed to date back 57,000 years. (S. D. 796.)

Atlantis, then, reached from the Andes to Hindustan, if not to China, and as Donnelly expresses it, "in its markets must have met the maize of the Mississippi Valley, the copper of Lake Superior, the gold and silver of Peru and Mexico, the spices of India, the tin of Wales and Cornwall, the bronze of Iberia, the amber of the Baltic, the wheat and barley of Greece, Italy and Switzerland. Their civilization was old when Egypt was young, and they had passed away thousands of years before Babylon, Rome or London were dreamed of. But these lost people were our ancestors, their blood flows in our veins. The words we use every day were heard in their primitive form in their cities, courts and temples. Every line of race and thought, of blood and belief leads back to them."

Atlantis, like Lemuria, had more mountains than valleys, their summits being lost in the clouds. It belongs to the Cenozoic or Tertiary period, including the Eocene, Miocene and Pliocene ages, and the strata depth is 5,000 feet. Besides the huge animals of the Lemurian times, we have with the fourth race, the development of mammals; the forests were composed of deciduous trees. There were four principal rivers which watered this great continent, flowing from a central point towards the four points of the compass. The climate was like that of the Azores, mild and pleasant. As to the people, their physical strength was extraordinary,—witness their cyclopean buildings,—the earth shaking under their feet. They were giants of physical beauty and strength towards the middle of their fourth sub-race. The inhabitants were of two distinct races, physically and morally, both versed in primeval wisdom and the secrets of nature, and antagonistic in their struggles. They differed in color, one race being of a dark reddish brown, like the Central Americans and Egyptians, and the other white, like the Greeks, Goths, Celts and Scandinavians. They fought for supremacy; the light-colored race seems to have been the larger, physically, hence the legends of the Titans and Giants. It is said that the works of the bronze age represent a small-handed race, and as the races which possessed ships and gunpowder joined in a war against the giants, we might conclude that the

red races were more civilized, that they were the metal workers and the navigators.

The Atlanteans had a period of the highest civilization. Greek, Roman and even Egyptian are as nothing compared to the civilization that began with the third race after the separation.

They attained a high position as agriculturists. They domesticated the horse, possessed sheep, manufactured woollen goods, had goats, dogs, swine. They raised cotton and made cotton goods, and probably cultivated maize, wheat, oats, barley, rye, tobacco, hemp, flax, and possibly potatoes. Speaking of wheat brings up the interesting piece of information that it did not evolve on our globe at all, but was brought to man by more evolved entities from another world. The Atlanteans built aqueducts and canals for irrigation; they were architects, sculptors, engravers. They possessed an alphabet; they worked in copper, bronze, silver, gold and iron. They knew the use of the magnet and of gunpowder. It is thought the so-called Phoenician coins found in the Azores may be of Atlantean origin.

They possessed a knowledge of the zodiac. Indeed, it is said their material civilization was nearly as high as ours, lacking only the printing press and those inventions in which steam, electricity and magnetism are used. The primitive Atlantean libraries were said to have contained works and records traced on the tanned skins of gigantic antediluvian monsters. (S. D. II., 731.) Their standing army is given as upwards of 1,000,000 men (page 811), its navy as of 1,200 ships and 240,000 sailors.

Gradually airships replaced battleships at sea, some of them carrying from 50 to 100 men. The force that guided these airboats was similar to that approached by Keeley, of Philadelphia. The Atlanteans possessed a power similar to the "vril," described by Bulwer Lytton in his *Coming Race*.

Herodotus tells us that the Atlanteans were vegetarians, whose sleep was never disturbed by dreams, and Blavatsky says in explanation of this, that if it was so, it was because their physical frame and brain were not yet sufficiently consolidated to permit the nervous centers to act during sleep.

The Atlanteans gradually spread out in colonies, east and west. This was the work of centuries; relations probably existed between the mother country and the outlying settlements; new races and dialects were formed by the crossings between the mother country and her colonies.

The first Atlantean races were born on the Lemurian continent and separated from their earliest tribes, as we have said, into the righteous and the unrighteous; into those who worshipped the One unseen Spirit of Nature, the Ray which man feels within himself, or Pantheists; and those who offered fanatical worship to the spirits of the earth, the dark, cosmic, anthropomorphic Powers with whom they made alliance. So that in religion they had reached the great thoughts which underlie our modern creeds; they had a conception of one, universal omnipotent First Cause, and we find this in their colonies, in Peru and in early Egypt. The sun was regarded as the mighty emblem and instrumentality of this One God. They believed the soul of man was immortal and that he would live again in his material body, which sounds to us very much like a belief in reincarnation.

The Atlanteans became terrible sorcerers only towards their fall. It is claimed that the wisdom imparted by the third race to the adepts of the early fourth race has remained in all its purity in a certain Brotherhood living even up to the present time on a mysterious island in Central Asia.

As to their language, it was agglutinative; this was spoken by many of the Atlantean races, while others still used the mother tongue, or the Lemurian, which we recall was monosyllabic.

Blavatsky gives a striking and interesting account of the final conflict between the white and black magicians, when the continent was finally submerged. The king sent his air-ships to the chiefs of other nations and tribes, with holy men in them and a message, saying "Arise, men of the Good Law, and cross the land while it is yet dry. The Lords of the storm are approaching. Only for a short time shall the sorcerers live on this patient land. She is doomed and they must descend with her. The Elementals of the fire are preparing their weapons which are worked by magic, but the sorcerers are stronger than they. They are versed in the highest magic knowledge. Come and use your magic to counteract theirs. Let every adept cause the air-ship of every sorcerer to come into his hands, lest by its means the sorcerers should escape from the waters and save their wicked followers. May each of you mesmerize every sorcerer, that even he may avoid pain and suffering. The hour has struck; black night is ready." The great king fell on his face and wept. The waters had already moved, but the people had crossed the



dry land. They were led by their kings to the east and north. The water arose, while the sorcerers slept, and covered the valleys from one end of the earth to the other. High lands remained and those who escaped dwelt in them.

The spark of mind which had been lighted in the third race burned so feebly all through the Atlantean days that few attained the powers of abstract thought. They could, however, function the mind on concrete things; particularly when their psychic faculties were directed towards the same objects. Kama was at its culminating point in the fourth race, which accounts for the depths of animal grossness to which they sank. The touch of mind they possessed added zest to the gratification of the senses, but was not enough to vitalize the still dormant spiritual faculties.

Of the seven sub-races of the fourth or Atlantean race, the first is said to have colonized Greenland and West Scandinavia; the second, California, Rio Janeiro, Africa, India, and mixing with the indigenous Lemurian population, formed the Dravidian race, Patagonia, and produced the Brown Indians of South America.

The third, North and South America, Peru and Mexico. The Peruvian civilization reached its height about 14,000 years ago under the Inca sovereigns. The average Red Indian of America is the best representative of the Atlantean Toltec sub-race. Egypt was also settled from the Toltecs, the third sub-race of the Atlanteans. A great transfer from Atlantis took place about 400,000 years ago, of a great Lodge of Initiates. This occult lodge founded the first divine dynasty of Egypt about 210,000 years ago. The two pyramids of Gizeh were built, partly for Halls of Initiation, partly to protect certain relics during the submersion which the Initiates knew would come. Egypt was under water, then re-emerged and we have a second divine dynasty. Then 80,000 years ago, it was under water again; then the third divine dynasty ruled, that mentioned by Manetho; and the Great Temple of Karnak and many more ancient buildings were erected.

Morocco and Algiers were settled by the fourth sub-race.

From the fifth, the Semites, came our Aryan race, from Central Asia, where the Aryan kingdom was established.

From the sixth came the Persians, Etruscans, Phoenicians, and Carthaginians.

Of the people now living belonging to the Atlanteans, we

have the Chinese, and their offshoots and branches, the Mongolians, Tibetans, the Hungarians, Finns and Esquimaux. The Druid priests were the descendants of the last of the Atlanteans.

A period of from 4,000,000 to 5,000,000 years probably covers the life of the continent of Atlantis.

There has been a manuscript translated by Le Plongeon, which appears to have been written about 3,500 years ago, among the Mayas of Yucatan, and it describes the catastrophe which submerged the last of Atlantis, which it says occurred 8,060 years before the writing of the book, and that 64,000,000 of inhabitants perished.

Our fifth root-race is about 1,000,000 years old; there is allowed for each sub-race about 210,000 years, and for a family race, 30,000 years, one overlapping the other, however,—not each cut off clean and distinct at the allotted time. With the sinking of Atlantis, the fifth race came into prominence, for as Atlantis fell, other parts of the globe arose and became inhabitable. Reference has already been made to the large colonies on outlying islands founded by the Atlanteans, and to the fact that Asia is considered as the birthplace of the fifth race. The Aryan race was born and developed in the far north, but after the sinking of Atlantis, its tribes emigrated further south into Asia.

The sub-races of the fifth root race, five of which have developed, are said by some to be:

1. Indian and Egyptian.
2. Chaldean, Babylonian and Assyrian.
3. Persian or Iranian.
4. Keltic.
5. The Teutonic, of which we form a part.

As the root races have their inception, their zenith and their gradual death, so do the sub-races pass through the same stages, and we find that India and Egypt, the first sub-races, had their days as great and governing nations, and have faded from political and social importance; we find that Chaldea, Babylon and Assyria had their civilizations, which belong to the historical past; Persia, the third sub-race, has ceased to exert its power. Of the fourth, the Kelts, little or no records are left; but we read that the Greeks and Romans are the last family shoots. We then come to the rise of the Teutonic race, the fifth, and it is said that here in America is beginning the sixth sub-race, the forerunner of the sixth great root race, before whose time, however, cataclysms will occur similar to those which destroyed Lemuria and

Atlantis, and to the west somewhere in the Pacific will rise a land which will be the home of the new race.

So that man as he is to-day has passed on his way to his present condition through all the turmoil and change and varying experiences of these different races. The present-day man lived in these Lemurian and Atlantean bodies, enjoyed these prehistoric civilization, and met his doom, over and over again. We are tempted to ask why is this necessary? Why is not the generally accepted idea of the western world desirable of belief—that is, that man is born here in this world, into human life for the first and last time, and from it passes to his deserts, whether of reward or punishment? The answer is contained in this: that man is a complex being, and in all his complexity connected directly and indirectly with a vast whole, that man is by no means the simple, separate entity, he is considered by those cherishing this crude belief. The mind watches over, develops and finally becomes connected with certain matter, which forms the body in which the mind finally incarnates. Matter is thus worked over and over until it is transformed into matter of a finer degree. Thus transformed, refined, perfected, matter is fit to remain in an unchanging form, that is, an immortal form. Then the mind has an immortal body. But the progress towards this end is slow. At present man comes to earth to build his character. He forms it by acquiring these multiplied and diverse experiences in race, sub-race, family race, in different nations, under different climatic conditions. He adds to his character slowly and gradually, for character is not a thing of rapid growth. A little courage is garnered from this life, a little charity from that; here we develop strength of will, there truth, and there justice, and there faith; and sometimes nothing is won in the struggle with life, and the incarnation, the chance is lost. The mind gleans for its experience and knowledge from each life, until when the seventh race reaches its apex, man will stand perfected in his individuality, enriched by the experience which the contact with matter alone could give; and matter will be benefited in its turn by having been raised to a stage where it will not be subject to the change which is now its foremost feature. The form of matter in which the seventh race men will dwell will be immortal.

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

(Continued from Vol. VI, page 373.)

Of all arts none is so neglected by man as the art of self-control, the first and last of his moral duties by which he acquires a knowledge of those means that preserve the soul in a state of health, as also the power and ability of cultivating and fostering his spiritual nature, the bloom of his life, the object of his existence; a power the reality of which has hardly ever been denied, whose wonders have frequently excited astonishment; whose laws are rarely investigated and whose agency is still more rarely brought to bear on practical life. Yet every force derived from the Higher Self may be cultivated by man until it becomes an art, which is only *cultivated ability*.

We live in stormy and unsettled times and everything around us is in a state of flux. Yet, though living in a world which is unable to assure us of anything, it is our great prerogative to transcend it and enter into those calm regions of the higher life where the inner man, self-examined, submits himself to moral and spiritual treatment. Then feel we that what we thought lost returns again and that a second innocence spreads its clear and tranquilizing light over human existence. The child may amuse itself with childish rhymes. Man should find his recreation in reflecting on his relation to the True Life. To all has this been vouchsafed, by all should it be exercised.

The Higher and lower self! happy duality of human nature, says a great writer, thou alone preservest the unity of our being; the animal supports the spirit, the spirit the animal and thus alone man exists.

To the observant mind, life presents on all sides tasks to be executed and problems to be solved. Works of merit and men of experience accomplish one and the same results. We should seek everywhere for the sources of rest and strength. Whatever we thus select, appropriate and assimilate to ourselves, is as much our property as anything of which we may believe ourselves the authors.

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No one invents anything, for, as the wise man hath said: "What is, is that which hath been, and there is nothing new under the sun." While man thinks, he merely gives activity to the one law of thought which is inherent in him and in all others. An atmosphere of truth surrounds him, and to this he only returns what he has drawn from it—expiring and inspiring knowledge.

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It is necessary to maintain a balance in all things, both within and without us. Contentment produces this equilibrium in matters connected with outward existence; alternate activity and repose in connection with pleasures derived from our sensations are essential to continuous well being. This is our law.

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Mental sufferings are too often penances—the natural fruits of our not being faithful to Nature.

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The acts of assimilation and excretion, of inspiration and expiration, which are necessary for bodily life, should be mentally repeated. Systole and diastole are equally necessary to the health of spiritual existence. We dilate our whole being; we learn, act, enjoy; we pass beyond our own sphere; but the eternal pulsations of destiny drive us back, and compel us to concentrate our forces on a single point from which they may again diffuse. Constant expansion will destroy a power by excessive attenuation; constant contraction will destroy it by rendering it torpid.

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The interest we feel in life is derived from constant observation, constant thought, and constant instruction. These ever maintain within our life currents which prevent it from putrefaction. It may be said as of love and error, that they who cease to strive, or cease to learn, may as well cease to live.

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Patience has been granted as a shield to gentleness. Impatience often prepares and leads to the downfall of strength.



Patience—thou earnest sister of hope—beneficent balm of the mind, wondrous force of the will, which consisteth in *not* willing, thou art ever acting through suffering. What unfortunate has not, in blissful moments, experienced thy magic? The paroxysm of fever flies before thy presence; but returns with redoubled force when thou hast forsaken the bed of sickness. Thou canst assuage the keenest suffering and accelerate the most tedious cure. Thou alone art strong in our weakness; thou the most complete, the most gentle, the most beauteous manifestation of the Higher Self as a healing agent.

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THE EXTENSION OF TRUTH.

We are not instructed all simultaneously by Nature, nor by any direct manifestation from on high. Each one of us has to receive for himself from some one else what that other knows, and then has to transmit that knowledge to some other again. We have no direct communication with absolute truth. It is transmitted to us through innumerable media. So with sound. Sound is not propagated in *vacuo*. The vibrations of elastic bodies can only produce the sensation of sound in us by the intervention of a medium interposed between the ear and the sonorous body, and vibrating with it. This medium is usually the air, but all gases, vapors, liquids and solids also transmit sound; just as everything—objective and subjective—may convey truth.

*(To be Continued.)*

## THE PLAINT OF THE OVERWORKED GHOST.

BY SAMUEL S. NEU.

**B**Y the side of the dusty road that winds mile after mile across the green hills between the town of Ferriston and the little village of Cobsville, stood the house of Hank Frisbee, commanding a view of the still, white road for a half mile in either direction. A place of solitude this, the calm and silent solitude of the open hills, where Nature works on untiringly in the sunlight, filling the earth with things that are green and the air with the odors of eternal summer.

The infrequent traveller on that road could see the owner of the house toiling in his field by day, or at night sitting silently on his porch allowing his mind to germinate. For, as Hank had on more than one occasion expressed it to Jerry Finn, the Cobsville philosopher:

"The mind is a rich field; give it plenty of water and keep out the weeds and you will be surprised at the way things will spring up."

To which the aforesaid philosopher had on more than one occasion answered:

"I reckon that's so, but you ought to plant what you want to raise."

This conversation, though repeated, as mentioned, on more than one occasion, was the only conversation in which the good Cobsville people had heard Hank Frisbee take part since his removal from their midst. It is not surprising therefore that they should wonder much about their lonely neighbor and the reason for his solitude.

Now, no man chooses solitude unless he has a reason. Hank had two reasons, one direct and one indirect. The indirect reason was that he was intensely interested in spiritualism and delighted in attending the seances held by a medium in Ferriston. The direct and immediate reason was that his abhorrence of ridicule was as keen as his appreciation of spiritualism. Therefore he had taken up his abode out here on the edge of the little-used road, where he could come and go without question from

his wondering neighbors—and between times let his mind germinate.

What particular brand or kind of growing thing might have sprung up in his well watered and cleanly weeded mind on this particular night has never been ascertained, and is perhaps of no importance. Whatever it might have been it never became, for just as the first shoots were beginning to appear, the budding mental soil was suddenly thrown into confusion by the knowledge that he was not alone. As if a cloud had suddenly drifted over his mental garden came the knowledge that the vacant chair beside him was occupied. It may seem strange, to one who has not been face to face with such a situation, that a vacant chair should be occupied, yet such undoubtedly was the case. For, though his sense of feeling told him that the chair had no occupant, yet his sense of sight showed him in the increasing moonlight that a flickering, shadowy form, such as he had often seen at the seances, was seated beside him. Presently the sense of hearing confirmed the sense of sight, for a very audible and plainly distinct sigh escaped the visitor.

"Ah," said the form, "it is a relief to get out here, away from the worry of making a living."

"Yes," said Hank, "this is a restful place. But who are you?"

"Why, don't you know me?" asked the spectre, in a grieved tone. "I am George Washington, Peter the Great, Wee-nee-ah-ke, little Dossy Westel, Emma Green's grandmother, old man Phillips, and all the rest. In fact, I am your medium's spirit control."

"You don't say!" exclaimed Hank. "Why, you cannot be all of those."

"No," said the spook, "if you say it that way I certainly cannot be. But if you will *please* relax your mind a little so that it won't hurt me quite so much, I may be able to get disentangled again. That's better. The harvest moon is full to-night, so I feel a little more myself and not quite so much all those others I mentioned. Oh, it is a weary time I have, having to take all those shapes and answering all the curious questions people ask. It's killing me, and no self-respecting spook ought to submit to it."

"Then why do you do it?" asked Hank, half amused.

"Well," said the visitor, "a man, even if he be a ghost, has to live. If I weren't so accommodating I suppose you all

wouldn't come to my social gatherings and I would starve to death and fade away. I don't know, though, which is worse, to starve to death or to die of overwork."

"Why, what do you mean?" queried Hank. "We never feed you."

"No," admitted the ghost, "you never do. But *please* do not squeeze me so with your mind. Thanks. Yes, you *do* feed me. No, *please* do not contradict me like that, because when you do I have to admit you are right—and you're not. There, that's better. When all the fools at that circle get together and sing and wait and listen you ought to see the *gwee* rise up. That is what we spooks call it, and it is what we feed on. Do you think we do our little acts for nothing? Last Friday night when that new widow was there I had a most satisfactory feed. There is only one thing better than a new widow, and that is a mother whose child has just crossed over."

"But," objected Hank, eager to turn the conversation from such unpleasant channels, "why do spirits need to eat?"

"Spirits don't," announced the spook, in a tone of superior knowledge. "I did not eat when I was a spirit, but gradually I drifted away in sleep, and this is only my spook that is left. Spooks starve to death if they do not get their meals. I see what you are wondering about, but I cannot explain it—I have gone to sleep."

Hank was wondering how it was possible for one who was asleep to talk in such a wide-awake manner. Then there drifted across his mind a theory that he had read somewhere, that the spirit, the real man, leaves a mass of his desires in a form of fine matter and drifts off into a state of bliss, while the desires, in their new body, remain near the earth and are attracted to seances.

"Perhaps you are right," said the spook, "I really cannot say."

"And do you mean to tell me," asked Hank, "that all the spirits or spooks who appear are only you in disguise?"

"Oh, no," said the spectre, "not quite that. Occasionally one who is not long dead comes when they call him, but this is very seldom. Why, George Washington Spook starved to death in 1801; Peter the Greak Spook stayed here about fifty years; Little Dossy used to come, but it is two years since she faded out; and old man Phillips Spook did not last a month. It all depends on how strong they were made. I believe that Hank Frisbee

Spook, when he comes, will not last a week, unless you get killed sudden like. But what can we do about it? If we are not accommodating we starve to death."

"But if it is always you," objected Hank, "or nearly always, as you say, how can you answer all the questions?"

"Ho! Ho!" laughed the ghost. "I answer no questions. Why, you foolish man! Well, of course you do not know, and I ought not to tell you; but I always believed in being honest, even if people did call me lazy. Perhaps if I show you how silly those questions at the seances are, you will have them stopped, and my work will be so much easier."

"Yes," Hank agreed, "we do not want to appear foolish in the eyes of the spirits."

"I suppose you don't," said the ghost. "Then in future don't have them ask questions they know the answers to. Do you think we are blind? Do you think we cannot see your thoughts? Why, all we have to do to answer a question is to look, and there you have the answers with you. And when you ask us something *you* don't know, we read what you guess. Then you say: 'What a smart spook!'"

"Do you mean to tell me," exclaimed Hank, "that you deceive us?"

"Oh! Ho!" chuckled the ghost, "hardly that. We simply read what is in your minds—you deceive yourselves."

"That can hardly be," argued Hank. "Why, two weeks ago I asked the name of the author of a book I had read five years ago, and which I had forgotten. The spirit told me the name and I immediately recognized it as being correct. Now, that was not in my mind at all."

"You talk nonsense!" the spectre exclaimed, disgustedly. "Do you think that your mind is only what you are thinking of at the instant?" Doesn't the fact that you at once recognized the name show you that it must have been lying around somewhere in your mental atmosphere? I happened to be on duty when you asked that question, and I found that name resting down at your heel. As I spoke the name it immediately rushed up to your brain and you remembered. You could have found it yourself if your mind had been in better order.

"Yes," continued the ghost, as Hank sat silent with amazement, "when you ask to see a dear friend it is the same way. Of course, if he has not yet faded out, his spook may be attracted by your desire to see it, and the *gwee* coming from the circle may



be strong enough to make him lively. But in most cases we find he is gone. Then we fit ourselves into his picture in your mind and you never know the difference. There is no difference, after all, is there, so long as you are satisfied? We can answer your questions just as well as he could."

"But, surely," said Hank, recovering, "there are times when you tell us things we did not know before. Last week a lady at the seance recovered, by the spirits' aid, a diamond ring she had lost."

"Well, that is hard to explain to you, and I am getting tired; but I'll stop long enough to give you a hint. We do not do any of these things by our own volition—we have none. Your minds make us do all the things that we do. In the case you mention the lady's wish made me go back in her mind to the instant that the ring was lost, and there it was, behind the trunk. She could have done it herself if she had tried, and would have saved some gwee. But I cannot complain, I had a good meal while seeking the ring, and she is so much the poorer."

"But see here," exclaimed Hank, suddenly recalling an incident that would disprove all his visitor's statements. "About a month ago you or some other spook told old Mrs. Jerkyl that her daughter, in London, had fallen from a window and broken an arm, which proved subsequently to be true. What have you to say to that? It certainly was not in Mrs. Jerkyl's mind."

"There are some things you will not be able to understand," the spectre answered, "and this is one of them. All of you embodied ones are connected by sympathetic invisible bonds which vary in strength with the sympathy existing between you. These bonds appear to us as bands or ribbons of different colors. If you only knew of their existence you could use them as a means of communication. In the present case Mrs. Jerkyl had been told by this means of her daughter's accident, but could not read her own mind because it was too dull. But to us such things are easy. They certainly do work me pretty hard though, and if——"

But here one of those terrors of civilization, an automobile, climbed the lonely, winding road trying to dispel the silent echoes of the night with its terrifying noise. It was past in an instant, but when Hank looked again at the occupied chair beside him he found it empty, and naught remained to prevent the germination of his mind but the odor of gasoline which hung like a pall over the sleeping hillside.

# THE SEPPER HA-ZOHAR;

OR,

## THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

SYMBOLISM OF THE DIVINE LIFE AND HUMAN DESTINY.

*(Continued from Vol. VI, page 376.)*

“**N**OW the serpent was more subtle than any beast of the field which the Lord God had made” (Gen. iii. 1). “Beast of the field” signifies the idolatrous nations who are the offspring and progeny of the old serpent who tempted and seduced Eve to do evil by exciting selfishness and other animal propensities within her. Under their influence she conceived and brought forth Cain, who killed Abel his brother, the shepherd of whom the scripture terms “*beschagam*,” “because he is flesh.” This word also is used of Moses, who killed the Egyptian. Moses may also be regarded as the eldest son of Adam. When the children went up out of Egypt, a great multitude of strangers went with them and became intermingled with them. Also, during their sojourn in the wilderness and on their journey to the promised land, strangers belonging to another nation, such as the Kenites of whom Jethro, the father-in-law of Moses, was the head, flung in their lot with and dwelt amongst the Israelites. These strangers or aliens Moses wished to convert and make one with the children of Israel. The Holy One who counts a good intention as a good action, said unto him: “Thou desirest what is impossible. Through them thy descendants will suffer. It was such as they who caused Adam to sin and disobey after it had been said unto him: ‘From the tree of knowledge of good and evil shalt thou not eat,’ and it will be they who will cause the children of Israel

to go into captivity, and also through them thou wilt not be able to enter into the promised land."

The failure of Moses to enter along with the Israelites into the Holy land was owing to the murmurings and cries of these strangers causing him, in a moment of anger, to strike the rock with the rod God had given him, instead of speaking to the rock as he had been commanded (Num. xx. 8). Like Adam, in his disobedience, so Moses too had to suffer the penalty for his act of disobedience. But as the Holy One rewards the good intention equally as the good deed, therefore He said to Moses: "I will make of thee a greater nation and mightier than they" (Num. xiv. 12). The Holy One said: "Whoso hath sinned against me, him will I blot out of my book" (Ex. xxxii. 33), which words apply to the descendants of Amalek, of whom it is written: "Thou shalt blot out the remembrance of Amalek, for they it was that caused the tables of the law to be broken."

"And their eyes were opened and they saw they were naked" (Gen. iii. 7) refers to Israel when they were living amidst the mud and clay of Egypt and had no knowledge of the secret doctrine. Therefore spake the prophet concerning them: "Thou art naked and bare" (Ezek. xvi. 7). This is also why Job repeated the word "naked." "Naked came I out of my mother's womb and naked shall I return thither" (Job i. 21). He used the word *shameh* (thither), which has the same letters as *Moseh* (Moses), to show that he, Moses, wished to convert the strangers and that hereafter he will reincarnate and appear again to Israel in order to proclaim and make known the Schekina. These words of Job also refer to the time when Israel in captivity would perceive they were naked or devoid of the secret doctrine, and therefore said: "Jehovah hath given, Jehovah hath taken away, may the name of Jehovah be blessed."

"And they sewed figleaves together and made themselves aprons" (Gen. iii. 7). The meaning of these words is, that man will cloak himself with the frail coverings of his own sinful propensities when he perceives himself naked and has nothing to hide and cover what should be hidden. The garment with which Israel covers himself is the legal robe with its fringes and borders and also the phylacteries and sandals, and therefore scripture saith: "And the Lord God made unto Adam and his wife coats of skins and clothed them" (Gen. iii. 21). The *hagoroth* (coats or coverings) is here used in order to distinguish the

legal robe, and therefore it is written "*hagor*." "Gird thy sword upon thy thigh and make thy glory and majesty appear" (Ps. xlv. 3), referring to the Shema repeated when each one is arrayed in the legal robe when "the high praises of God are in their mouth and a two-edged sword in their hand" (Ps. cxlix. 6).

"And they heard the voice of the Lord God walking in the garden" (Gen. iii. 8). These words allude to the voice of God heard by Israel when at Mount Sinai, and as scripture saith: "Did ever a people hear the voice of God speaking out of the midst of the fire?" (Deuter. iv. 33). On hearing this voice the strangers or aliens (*Ereb. Rab*) in Israel perished, for they it was who said: "Let not God speak with us lest we die" (Ex. xx. 19). After their death the law was given. The ignorant of the present time who know not and recognize no other law than that of selfishness, are incarnations of these strangers and are indicated by the words: "Cursed is he that lieth with any manner of beast" (Deuter. xxvii. 21), because they derive their origin from the serpent to whom it was said: "Cursed art thou above all cattle and above every beast of the field" (Gen. iii. 14).

Many impurities exist in Israel and are as dangerous and noxious as snakes and serpents. There are those that originated at first from the tempter, also those of idolators who resemble the wild animals and savage beasts of the field. There is also the impurity arising from wrongdoing in daily life and still more, the impurity of the evil-minded. All these are found afflicting Israel, yet is there no greater impurity than that of Amalek or that personified evil called and known as "The God of this world." It is that "which poisons all within and hardens all the feeling." It causes the death of the soul and transforms it into an idolater, a worshipper of the world and its golden image of wealth. Its occult name is Samael, "The poison God." Though Samael was the name of the serpent that tempted and seduced Adam and Eve, yet are they one and the same and are both cursed alike.

"And the Lord God called the man and said 'Where art thou?'" (*aicha*). In this verse God showed to Adam the destruction of the temple or holy place, causing great sorrow and anguish of heart, as alluded to in the verse of scripture beginning with this word "*aicha*." "How doth the city sit solitary that was full of people" (Lam. i. 1). In both these passages of scripture this word "*aicha*" is as a mournful note in a bar of music. It will not, however, always be so. The time will arrive

when the Holy One shall banish and destroy all evil in the world as it is written: "Death is swallowed up forever and the Lord God will wipe away tears from all faces and the rebuke of his people (humanity) shall be taken away from off all the earth" (Is. xxv. 8), and in that day Jehovah shall be One and His name One.

We are taught by tradition that all which Solomon wrote in the "Song of Songs" has reference to the King of Peace who, though he rules below, yet has his kingdom on high and thus is king of both worlds. This is occultly signified by the letter B, whose numerical value is two, placed at the beginning of the word *hochma* in the Scripture, "be-hochma, by wisdom is the house built" (Prov. xxiv. 3), and also in the verse "King Solomon made himself a sedan of the wood of Lebanon" (Cant. iii. 9). By the word sedan (*thequma*) is meant the renovation of the lower world by the action, and influence of the higher world, the action of the Higher Self on the lower nature. Before the creation the existence of the Divine Being was unknown and his attributes nameless and unrecognized, and, as there was no speech or tongue to express his glory and being, His name was hidden and concealed in Himself. When the Holy One created the universe He impressed upon it marks of design and formed worlds which did not endure, but perished and passed away. Then the Divine, Ain Soph (the boundless One) surrounded or enveloped Himself with a garment of light of transcendent brilliance, from which emanated and came forth the great and lofty trees of Lebanon, and the twenty-two letters became the sedan or chariot of God. The law by which the world was created (the ten words) was established and confirmed so that it changeth not. This is the meaning of the above verse, as also of the words "The trees of the field together with the cedars of Lebanon which the Lord hath planted, are full of sap" (Ps. civ. 16), for they have been planted by the King of Peace for his glory in order that every one may know and recognize that He is One and His name is One—that His name is Jehovah the most High above all the earth.

By this manifestation of the Divine a way of access has been opened and the light thereof has become visible throughout the universe and is the light that enlighteneth every man that cometh into the world. It is circumambient as the air and, like the ocean, rolls all round the world. From it hath proceeded all things and unto it all things shall return as it is written: "All the rivers run into the sea, yet the sea is not full—unto the place



whence the rivers come, thither shall they return again" (Eccles. i. 7). The light divine attracts and draws all other lights, so that they become at last blended and unified with it. This final consummation is alluded to in the words "I am the rose of Sharon and the lily of the valley" (Cant. ii. 1), the word Sharon signifying field or rather the ocean that absorbs all the rivers of the world which proceed from and return into it again.

*Be-hochma*, "by wisdom the house has been built." The letter Beth or B, whose numerical value, as we have stated, is two, signifies the two kingdoms, celestial and terrestrial, of heaven and earth (the lower and Higher Self). It is by the establishment of the celestial on the terrestrial, or of heaven upon earth, that the house of the King (humanity) will become united and the King will rejoice thereat, for then the two kingdoms will become one and then the new and living way will become opened to those who make themselves susceptible and receptive of the Higher and Diviner life. Therefore is it written "*Brashith, bra Alhim*" (Gen. i. 1). The two kingdoms created by Alhim (B—two, *rashit*—kingdoms) for the kingdom is called *reshith* (beginning) according to the words "*Reshith Hochma*." Before the manifestation of Alhim, the celestial or primal light resembled a great frozen ocean and rivers could not flow into it, as they like it were frozen also. It was this great congealed ocean to which Job referred: "Out of whose womb came the ice?" (Job xxxviii. 29). As long as the ocean remained frozen, so long was it of no benefit to man, and the rivers ceased running their courses into it. When the north sea is frozen it continues so until the advent of the south wind with its heat and warmth. The rivers and streams then begin to flow again towards the south and from their waters, the beasts of the field, as scripture saith, do quench their thirst.

Thus will it be when the Higher Self of humanity rules over its lower nature. The ice will dissolve and melt away, the waters of divine life will flow continuously, and every voice shall sing and give thanks to heaven for its deliverance from Self. This glorious consummation is symbolized by the sounding of the *shophar* or trumpet, the prelude of the great deliverance. There is a further allusion to this union of the higher and lower kingdoms (the human with the divine life) in the words "As long as the son of Jesse liveth upon the earth" (I. Sam. xx. 31), for divine life upon the earth is only possible through the Messiah, the son of Jesse. He it is who is master and lord over all, and

from him the earth (humanity and individual life) receiveth its nourishment and sustenance.

This is why the scripture says, *ve-ath haaretz* (and the earth). The letter V joined to *ath* designates the nourishment of the world which comes from Alhim. The *ath*, composed of the first and last letters of the Hebrew alphabet, denotes also the Alhim who dwelleth in the heavens as it is written "Go forth ye daughters of Sion and behold King Solomon with the crown wherewith his mother crowned him on the day of his marriage" (Cant. iii. 11). As *Alhim*, by the operation of the two supreme sephiroth, the one male and the other female, descended below, therefore is he lord of the heaven and earth by conjoining and making them one, He it was who attracted heaven to earth whilst the King on high attracts the earth to heaven, each of which has its own special way or path, that of the earth being broad and wide and referred to in scripture as "The path of the just is as the shining light" (Prov. iv. 18), whilst that leading to the Kingdom of heaven (the higher life) is referred to in the words "There is a path which no fowl knoweth and which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job xxviii. 7, 8).

The mystery of these two different ways is expressed thus: "Who maketh a way in the sea and a path in the mighty waters (Is. xliii. 16), and also by the Psalmist: "Thy way is in the sea and thy path in the great waters" (Ps. lxxvii. 19). When these two worlds become united and blended together they are symbolized by the union of the male and female, the one being then the complement of the other. It is also written: "Lift up your eyes on high and behold! *Mi* (who) hath created *aleh* (these)" (Is. xl. 26). In these words is expressed the whole work of creation, for by *Mi* above and *Aleh* below everything has been formed and made. And this is why at the very beginning of the book of Genesis, the letter B is repeated twice, as also the letter A in the consecutive words "*Brashith Bra, Alhim, Ath*; B representing the female and A the male principle. It is from these two letters that all the other letters have proceeded, the total of which is denoted by the *Hashamayim* (the heavens). The letter V prefixed to the word *ve-ath haaretz* (and the earth) shows that the H gives birth to heaven, and a way to it, whilst V gives birth to earth, and provides it with nourishment and everything that

it needs to sustain it. The word *ve-ath* also indicates that the V takes the A and Th, symbolical of the beginning and end, and by their conjunction the earth is fed and supported. The occult mystery of this is expressed in the words "All the rivers run into the sea" (Eccles. i. 7).

There is no effect without a cause, is a truth that cannot be denied. Yet our judgments concerning effects are often erroneous. For instance, the sound we hear when an anvil is struck by a hammer does not proceed from the anvil, as imagined, but is the result of their concussion which causes vibration in the air. Also volcanic flames are not due to the earth from which they come forth, but to the fire in the interior of it. When scripture saith: "And Mount Sinai was enveloped in smoke, because the Lord descended thereon in the midst of the fire" (Ex. xix. 18), it signifies the conjunction of heaven and earth, the bringing together and union of the spiritual and material. Everything that takes place on earth has its cause in the invisible and noumenal world, which in scripture is described as, and said to be, the *right hand* of God, while the earth or world of effects is described as the *left hand*. "Mine hand also hath laid the foundations of the earth, and my right hand hath spanned the heavens. I will call them and they shall stand up before me" (Is. xlviii. 13), the heavens representing the male principle on the right hand, earth the female principle, on the left hand, both of them found together before Him.

Such is also the meaning of the words "Lift up your eyes and behold *Mi* (who) hath made *Aleh* (these)," *Mi* and *Aleh* being the complement of each other. Before creation it was impossible to form any conception of the creator, as *hochma* (wisdom) was hidden and unrevealed as the Primal Being. Only after the apparition of the Divine light in the universe and its rays beamed forth and became visible, could its existence be cognized and perceptible, its nature and quality being transcendently bright and pellucid. When, however, its apperception began, then the question arose *Mi* (who or what is it?) Without this *Mi* or Who? *Aleh* (these or that) could not have come into existence. The mystery of the origin of all things is adverted to in the words, already quoted, "Out of whose womb came the ice?" or rather "Out of the womb of *Mi* came the ice?" that is the world. *Mi* therefore is the progenitor of the earth and impregnated it with life and vitality. It was therefore only after the creation that *Mi* became the subject of thought.

Again, the word *Brashith*, what does it signify? Does it mean that "by two words," that is, by B equal to "*two*" and *rashith* equal to "words," *Alhim* created, or by the word *Alhim* created, taking *Brashith* as a single word? The real meaning is that before the creation of the world there was no distinction between the Supreme Principle and the Creative Logos or Word, they being one and the same, and only after creation became they distinguished the one from the other. It is written "While the King sitteth at his table, my spikenard sendeth forth the smell thereof" (Cant. i. 12). The King signifies the Supreme or First Principle, the spikenard sending forth its odor, denotes the creative Word or Logos who is King below having formed the world on the model or pattern of the world on high and "the smell thereof" is the divine light. There were two creations, viz., the heavens and the earth, and they were concomitant in time with each other; the creation of the former was effected by the right, that of the latter by the left hand, and extended over six celestial days as it is written: "For in six days the Lord made the heavens and the earth" (Ex. xxxi. 17). These six days correspond to the six outlets through which the waters of life flowed into the world and also the six channels by which they return again on high. Through the six outlets it is that peace cometh into the world.

"And the earth was *Tohu* and *Bohu*, without form and void." The constituents of the primal matter of the earth at first were impure and shapeless and without form and continued in this state until, becoming impressed with the Divine name of forty-two letters, they took upon them different forms, qualities, and separated into the four elements of fire, air, earth and water. After their purification and combination in different proportions, these contributed to the formation of the physical and natural world, the four cardinal points, and to the infinite variety of forms and colors, existent therein and all on the pattern of the higher world. Ere this was accomplished and before the Divine name of forty-two letters had been impressed upon the primal matter of the earth when in a state of chaos, the great serpent alone and his demon hosts of elemental beings, leaving the chaotic world of *Tohu* and *Bohu* penetrated into the higher world to the height of 1,500 cubits, but were eventually expelled and hurled headlong into the abysmal darkness where they abode until the primal heavenly light shone upon the earth and dis-

pelled the obscurity in which it was enshrouded, therefore is it written: "He discovereth deep things out of darkness and bringeth out to light the shadow of death" (Job xii. 22).

Before the advent of the light, universal darkness prevailed and the waters were congealed so that the earth was without rivers or streams. On the appearance of light, however, they were liquefied by its rays and became fluidic and the arid earth refreshed by them was rendered fertile and adapted for vegetable and animal life. The celestial light of which scripture speaks existed from all eternity. As soon as it dawned its splendor was visible from one extremity of the world to the other, but foreseeing that it would be unappreciated and unregarded by mankind in general, the Divine Being concealed it, so that it should be accessible only to those who walk in the straight and narrow path leading to its discovery and enjoyment. Happy they who find it, for then they become sons of God and children of the Light.

"And God saw the light, that it was good." It has been handed down from our forefathers that dreams in connection with a good object are presages of peace and blessings, especially when letters composing words are seen by the dreamer in their right order and sequence. For instance, the letters T, O, bh of the word *Tobh* seen in their order denote good, so that he who sees the initial letter T may take it as a favorable sign or token, and as a synonym of *Tab*, signifying peace. The numerical value of T, initial letter of the word T-v-b, is nine and symbolizes the ninth *Sephira Malcuth*, which receives its light from the first *Sephira Kether* (crown). The letter V is a symbol of the light proceeding from the first two sephiroth and B is the symbol of the first sephira and therefore it is the first letter with which scripture commences, *Brashith*. Thus each of the letters in this word T-v-b are symbols of the three highest sephiroth and designate the just and upright in the world who unite in themselves the heaven and the earth, therefore it is written: "Say unto the righteous it is good" (Is. iii. 10), as the divine light and life dwelleth within them, manifesting as goodness from above and mercy and compassion or unselfishness from below as saith scripture: "The Lord is good to all, and His tender mercies are over all his works" (Ps. cxlv. 9). In the words "to all" is expressed the prophecy that the day will dawn upon the world when every man's eyes shall be opened and the light be seen by



all. Such is the mystic meaning of these words. "Brashith bra Alhim," in the beginning.

The occult meaning of these first words of scripture is adverted to in the verse: "When ye come into the land whither I bring you, it shall be when ye eat of the fruit of the land, ye shall offer up as a sheave-offering to the Lord your first fruits" (Num. xv. 19, 20). The first fruits are a symbol of *Hochma*, the divine wisdom, the first sephira or manifestation of the Divine Being on the earth plane, and thus may be considered the first fruits. *Brashith* signifies then, "by the first fruits," and B, its initial letter, denotes the world watered and refreshed by the mystic river mentioned in the verse: "And a river went out of Eden to water the garden" (Gen. ii. 10). This river, proceeding out of the secret place of the Most High, never ceases to flow down upon the world or the garden, as it is termed. This secret place of its origin or fount is symbolized by B, the first letter in the book of Genesis. It includes in itself all the other letters and symbolizes also the river which gives life to all things. The secret place resembles a narrow path most difficult to discover and walk therein, yet bestudded with many priceless gems. From it proceed two great life forces, indicated by the word *ha-shamayim* (the two heavens) and used in scripture to denote the source of this mystic river. The words that follow after, viz., "*veath haaretzs*" (and the earth) possess a mystical meaning, implying that the mystic river flowing down from the heavens on to the earth will bring with its waters peace and salvation to mankind, which will in their realization be the first fruits when heaven and earth become united and blended together.

At the time of creation there was no distinction, no dark deep gulf or rent between heaven and the earth. When, however, they became separated, the earth fell into the state of chaos and confusion (*Tohu* and *Bohu*) and only by the action and silent operation of the heavenly light can they again become united. When the light from the right hand of God fell upon the earth, darkness from the left hand also went forth and encompassed it. Thus they became blended together, the light being hidden within the darkness. In order, however, that the earth might be blessed and become fertile and fruitbearing, God divided and separated them, only to unite them again eventually as they are the complement of each other and from the evening and the morning shall be an eternal day. There is no day without night

and no night without day in this world, and this sequence of the great law of the universe (growth and decay, life and death) will endure until the accomplishment and realization of the Psalmist's prophecy: "The darkness and the light shall be both alike" (Ps. cxxxix. 12).\*

(*To be Continued.*)

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Great men are the Fire-pillars in this dark pilgrimage of mankind; they stand as heavenly Signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature; which greatness he who has never seen, or rationally conceived of, and with his whole heart passionately loved and revered, is himself forever doomed to be little.

As to the maxim, often enough inculcated on us, that close inspection will abate our admiration, that only the obscure can be sublime, let us put small faith in it. Here, as in other provinces, it is not knowledge, but a little knowledge, that puffeth up, and for wonder at the thing known substitutes mere wonder at the knower thereof; to a sciolist the starry heavens revolving in dead mechanism may be less than a Jacob's vision; but to the Newton they are more; for the same God still dwells enthroned there, and holy influences, like Angels, still ascend and descend; and this clearer vision of a little but renders the remaining mystery the deeper and more divine. So likewise is it with true spiritual greatness. On the whole, that theory of "no man being a hero to his valet" carries us but a little way into the real nature of the case. With a superficial meaning which is plain enough, it essentially holds good only of such heroes as are false, or else of such valets as are too genuine, as are shoulder-knotted and brass-lacquered in soul as well as in body; of other sorts it does not hold.

Carlyle, *Schiller*.

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\*Note of the translator. He who grasps and comprehends the mystic meaning of these correspondences acquires the key of Kabbalistic science or the philosophy of the Divine life in humanity.

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## CONSCIOUSNESS THROUGH KNOWLEDGE.

### VI.

*(Concluded from Vol. VII., page 9.)*

MAN, the mind, is the same in nature and essence as God, the Universal Mind, or Intelligence. He is this consciously or unconsciously, either in part or in perfection. Man is God in the proportion or degree to which he is able to know and act according to the plan in the Universal Mind. He is at one with the Universal Mind or God so far as he is able to consciously create, preserve and recreate. Without knowledge, he thinks and acts in darkness or uncertainty; as he nears perfection, he thinks and acts with the light of knowledge.

The process of passing from darkness into light, from ignorant desire (ἡ), into knowledge (ἴ), is through thought (τ). The mind begins to think through the primitive races. As it continues to think, it changes or improves the type of the race or its capacity to think until it creates a perfect instrument through which it thinks justly and wisely.

The crystal sphere of the mind (σ) begins its work in this world by trying to breathe itself into rhythmic movement through the animal human form. Each crystal sphere acts according to its development. The animal human form resists the motion of the crystal sphere of the mind. From this resistance is born a flash of thought. This flash of thought is not a well-formed thought. A well-formed thought is the product of the response of the animal human to the crystal sphere of mind. This response is made when the animal human is either com-

pelled by, or answers readily, the motion of the crystal sphere of mind. Through many lives, through many races, the human animal forms compel by desire the incarnating mind breathed into them from the crystal sphere of the mind; by the continued breathing and incarnating, the mind gradually overcomes the resistance of desire; then the desire is, through thought, first compelled and later trained and educated to act with, not against, the mind.

The mind, incarnated from its crystal sphere, is ignorant of its bodies and the worlds to which it is related. To the mind, ignorance is darkness, but when it discerns itself, the mind knows; it is knowledge, the light of knowledge; it is a column or sphere of conscious light which knows. This light, this knowledge, may be striven for and either grown into by a persistent process of reasoning, or it may shine through and illuminate space when it comes like an infinite flash of brilliance, or it may dawn and grow into the unfailing lightness as of myriad suns, while in deep meditation. But however it comes, the mind knows itself by its own conscious light.

After it has discovered itself by its own conscious light and become aware of the world of knowledge, darkness will again come to the mind, though the knowledge remains and cannot be lost. The darkness comes when the mind leaves the world of knowledge and becomes again conscious of the bodies to which it is related, and from which it is not yet freed.

While in ignorance and darkness, the mind is on its cross of flesh and is kept in the lower worlds of matter. With knowledge, the mind loosens the bonds of flesh and is freed from the lower worlds, even though it remains in them. After the mind is freed from the bonds of the flesh it may act from the world of knowledge and still remain in its body of flesh.

All this is done through thought. Thought is the medium of communication between the spiritual world of knowledge and the lower worlds. Thought is the result of the action and reaction of mind and desire, and thought is also the cause of all phenomena appearing in all the worlds below the world of knowledge. Through thought the universe is created; through thought the universe is preserved; through thought the universe is destroyed or re-created. Thought ( $\mathfrak{f}$ ) is the beginning and the end of the path which leads to the world of knowledge. Entering the unformed world of life ( $\Omega$ ), thought ( $\mathfrak{f}$ ) gives direction to life and causes it to precipitate and crystallize into

the form ( $m$ ) appropriate to the character of the thought. In the least developed races the thought of the individual is for the preservation and perpetuation of its body. Not knowing itself and deluded by the senses into the belief that its existence depends on the body, the personality uses every means to protect and preserve the body, even at the expense of others, and, like a frightened shipwrecked man clinging to a sinking spar, it disappears; it is overcome by the ignorance of death. So the mind, in its passage through the lower to the more developed races, continues to think and act until an intense feeling of separateness and selfishness for its personality is developed and it continues to alternately live and die through civilizations and races. In this way the mind builds up and destroys civilizations in the course of its incarnations.

But there comes a time when the mind reaches its maturity; then if it is to progress instead of traveling continually around the same beaten track, it must think outside of and away from the senses. It does not know how it shall think of that which is not associated with one or more of the senses. Like a young bird which prefers to remain in its familiar nest, fears to test its wings, so the mind prefers to think of sensuous things.

Like the bird, it may flutter and fall, not having the confidence which comes with experience, but with repeated trials it finds its wings and, with experience, confidence comes. Then it may soar and take long flights into the hitherto unknown. The first efforts of the mind to think apart from the senses are attended by many fears, pains and uncertainties, but after the first problem has been solved there comes a satisfaction which repays all efforts. The ability to enter an unknown sphere, to take part in hitherto unknown processes, brings a joy and mental exhilaration which is followed by mental strength rather than exhaustion. So with each problem solved, the confidence which comes with successful mental voyages is assured; the mind has then no fears as to its strength and ability to travel, search and discover. The mind then begins a course of reasoning as to the causes of phenomena; it discovers that it must proceed from universals to particulars, from cause to effect instead of from effect to cause; that it must have an idea of the plan of a thing if it is to know where any particular part of that thing belongs. All difficulties are overcome by continued effort.

How then is the mind to begin a course of reasoning which is not based on sensuous perceptions and which proceeds from



causes to effects rather than the reverse? One way is open to us which, though well known, is seldom used to this purpose. It is that of the study of pure mathematics, especially of pure geometry. Mathematics is the only exact science, the only one of the so-called sciences which is not based on sensuous perceptions. None of the problems in plane geometry can be proven to the senses; the proofs exist in the mind. Inasmuch as the efforts of the mind have been to experience through the senses, it has applied mathematics to the senses also. Nevertheless, mathematics is the science of the mind. All mathematical theories and problems are seen, worked out and proven to the mind, then only are they applied to the senses.

Pure mathematical processes deal with and describe the grade and development of the mind during its involution and evolution throughout the series of its reincarnations. This explains why mathematics is applied by materialistic thinkers to physical science rather than to spiritual knowledge. Geometry may properly be used to plan and construct matter in the physical world, but it should first be known that that great branch of mathematics is primarily to test and develop area and form from the mind, then to apply it to physics and relate it to the mind. Geometry, from a point to a cube, describes how the mind develops and comes into a physical body, and also indicates that the line of its evolution will be equal to the line of its involution. This is shown in the zodiac thus: the line of involution is from cancer (♋) to libra (♎), therefore the line of evolution must be from libra (♎) to capricorn (♑).

When the mind during a life first begins to think in its own world, the mental world, after having accustomed itself to the physical world of the senses, it is in a condition similar to that of the time when it acted as a child and was learning to understand and become accustomed to the physical world of the senses. As it went out into the world through the senses to gather information and experience of the world, so now, when it would enter its own world, the mental world, it has to struggle to become acquainted with the ideas of that world.

Heretofore the mind had depended on the senses to prove the information gathered in the physical world, but those senses are no longer used when it enters its own world. It must leave the senses behind. This it finds difficult to do. Like the young bird which leaves its nest, it must depend upon its wings for flight. When a bird is old enough, an inherent inborn instinct

impels it to leave its nest and fly. This instinct causes it to inflate its lungs, whereupon a magnetic current is generated which decreases its weight. It spreads its wings, then launches itself into the air, its element. It flutters, steadies itself and flies to its objective point. When the mind is ready for flight in its own world, the mental world, it is prompted by a yearning inward and upward. It closes its senses temporarily by mental abstraction, aspires, and then, like a flame, it leaps upward. But it does not as readily become acquainted with its world as does the bird. The mental world at first appears to the mind to be dark, without color and without anything to guide it in its flight. It has, therefore, to find its poise and make its own paths through the to it pathless spaces of the mental world. This it does gradually and as it learns to think clearly. As it learns to think clearly, the mental world, which had appeared to be a chaos of darkness, becomes a cosmos of light.

By its own light the mind perceives the light of the mental world and the currents of the thoughts of other minds are seen as the roads which have been made by the world's great thinkers. These currents of thoughts are the beaten roads of the mental world along which the minds of the men in the world have moved. The mind must turn aside from the beaten tracks in the mental world. It must soar upward and upward still, and by its own light it must open the path and create a higher current of thought in order that those minds who now follow on the beaten track in the mental world may see their way to pass into higher altitudes of life and thought.

To the mind who is so able to rise in aspiration and clear sight there comes an inflow of strength and power and a feeling of ecstatic content and confidence that justice is the order of the universe. Then it is seen that as the arterial and venous blood flows through the body of man, so there are streams of life and thought which circulate through the physical world from the mental and the surrounding worlds; that the economy of nature and the health and disease of humanity is carried on by this circulation. As the venous blood returns to the heart and lungs and is purified, so what are called evil thoughts pass into the mind of man, where they should be cleansed of their impurities and sent forth as purified thoughts—a power for good.

The mental world, like the incarnated mind, reflects from

below and from above. The world and all which it stands for reflects itself up to the mental world and on the mind of man. As the mind is prepared it may have reflected into it the light from the spiritual world of knowledge.

Before it was capable of receiving the light of the spiritual world of knowledge, the mind had to free itself from such impediments as laziness, hatred, anger, envy, restlessness, fancy, hypocrisy, doubt, suspicion, sleep and fear. These and other impediments are the colors and lights of the life of the mind. They are like turbulent clouds which enclose and surround the mind and shut out the light from the spiritual world of knowledge. As the impediments of the mind were suppressed, the clouds vanished and the mind became more quiet and restful, and it was then possible for it to gain entrance into the world of knowledge.

The mind gained entrance and found its way into the mental world by thought (  $\text{f}$  ); but thought could take the mind to the entrance only of the world of knowledge. The mind could not enter the world of knowledge by thought, for thought is the boundary and limit of the mental world, whereas the world of knowledge passes boundless through all the lower worlds.

The world of knowledge is entered by the knowledge of self. When one knows who and what he is he discovers the world of knowledge. It is not known before. This world of knowledge reaches into and includes all the lower worlds. The light of the spiritual world of knowledge is constantly present through all our worlds, but we have no eyes to perceive it, just as animals have no eyes to perceive the light of the mental world which thinkers enjoy. The light of knowledge is to men as darkness, even as the light of the ordinary mind is known to be the darkness of confusion and ignorance when seen by the light of knowledge.

When man as a self-conscious light first discovered himself to be such he got the first glimmer of real light. When he saw himself as a conscious light there began to dawn for him the light from the spiritual world of knowledge. As he continued to see his light, he as a conscious light became stronger and more luminous, and as the conscious light of Self continued, the impediments of the mind were burned up as dross. As the impediments were burned out, he as a conscious light became stronger, more radiant and effulgent. Then the light of the spiritual world of knowledge was perceived clearly and steadily.

Sensation ruled in the physical world, desire in the psychic or astral world, thought in the mental world, but reason only persists in the world of knowledge. Passion was the light of the physical world, desire lighted the psychic world, thought was the light of the mental world, but the light of the world of knowledge is reason. The things of the physical world are opaque and dark and dense; the things of the psychic world are dark, but not opaque; the things of the mental world are light and dark; the things of all these worlds reflect and throw shadows, but there are no shadows in the world of knowledge. Each thing is there as it really is; each thing is a light in itself and there is no thing to throw a shadow.

The manner by which the mind gained entrance into the world of knowledge was through itself, by its own light as a self-conscious light. There is a thrill and joy of strength and power when this is known. Then even as man found his place in this physical world, so the mind as a self-conscious light knows itself to be such; it becomes a law-abiding resident in the spiritual abstract world of knowledge and takes its place and order in that world. There is a place and a work for it in the world of knowledge even as there is a place and a purpose for everything in this physical world. As its place is known and its work done, it gains in strength and power as exercise causes an organ to increase in strength and efficiency in the physical world. The work of the mind who has found its place in the world of knowledge is with the worlds of phenomena. Its work is to transform darkness into light, to bring order out of seeming confusion, to prepare the worlds of darkness that they may be illuminated by the light of reason.

The conscious resident of the spiritual world of knowledge perceives each of the worlds as it is, and works with them for what they are. He knows the ideal plan existing in the world of knowledge and works with the worlds according to the plan. He is aware of the ideal forms of knowledge, which ideal forms are the ideas of form rather than forms. These ideal forms or ideas of form are perceived to be persistent and indestructible; the world of knowledge is perceived by the mind as permanent, perfect.

In the spiritual world of knowledge the identity of self is seen and the identity of ideas and ideal forms is known. Omnipotence is felt; all things are possible. The mind is immortal, a God among Gods. Now, surely man as a self-conscious light

has reached the fullness of his strength and power and has attained the fullness of perfection; further progress seems impossible.

But even the high state attained in the spiritual world of knowledge is not the greatest wisdom. As the mind had experienced, matured and grown out of the physical world of the senses, passed through the psychic and mental worlds into the spiritual world of knowledge, so there is a period in the maturity of the immortal corresponding to the periods when it decided to grow upward out of the lower worlds. When this period is reached the mind decides whether it shall maintain its identity apart from those who have not attained its high estate, or else return to the worlds where other minds have not discovered themselves nor grown out of the sphere of sensuous dogmas. At this period a choice is made. It is the most important moment experienced by the immortal. Worlds may depend on the decision made, for the one who decides is an immortal. No power can destroy him. He possesses knowledge and power. He can create and destroy. He is an immortal. But even as an immortal he is not yet free from all delusion, else there would be no hesitation in choice; his decision would be spontaneous. The longer decision is deferred the less the choice is liable to be right when made. The doubt which prevents immediate choice is this: Throughout the ages required to evolve forms and build bodies, it was necessary for the mind to think of form; in thinking of form it had connected Self with form. The connecting of self with form had continued even after the mind had discovered itself as a self-conscious light, though it continued in a less degree than when man conceived himself to be his physical body. To the self-conscious light who is immortal, the idea of separateness of self remained. Knowing, therefore, the long ages which had been taken to attain to immortality, the mind may conceive that if it again mingled with poor humanity—who will not seem to profit by experience—there will be a waste of all its past effort and a loss to it of its high position. At this time, it may even seem to the immortal that if it again became intimate with human beings it would lose its immortality. So it continues until the choice is made.

If it chooses to remain immortal in the spiritual world of knowledge it remains there. Looking down from the light of the spiritual world of knowledge, it sees the conflicting thoughts of the world of men, the cauldron of desires of the psychic astral



world and the fierce turmoil of passion in the physical world. The world with its mankind appears like so many worms or wolves who crawl and growl over each other; the littleness and futility of human effort is seen and despised and the immortal is satisfied in having chosen to remain apart from exaggerated littleness and pernicious indulgences, fierce greed and struggling ambitions and uncertain sentiments of the sensations with their attendant ever-changing ideals, which all go to make up the petty delusions of the world. The little physical world loses interest for the immortal and it disappears. He is concerned with larger affairs. Knowing his power, he deals with forces and other powers; so he continues controlling and drawing to himself more and greater power. He may wrap himself around with power and live in the world of his own creation to such a degree that all other things may become entirely absent. To such an extent may this be carried that he may remain conscious only of his being in his world throughout the eternities.

It is different with the immortal who makes the other choice. Having reached the fullness of Self as a self-conscious light and attained his immortality, knowing himself among other immortals, he still perceives and knows the kinship between himself and all that lives; knowing that he knows, and that humanity knows not, he decides to continue with humanity that it might share his knowledge; and, though humanity should frown upon, deny or try to scourge him, he will still remain, as will a natural mother who soothes her child while it ignorantly and blindly pushes her away.

When this choice is made and the immortal wills to remain as a worker with mankind, there comes an accession of glory and a fullness of love and power that includes every existing thing. Knowledge becomes the great wisdom, the wisdom which knows the littleness of knowledge. The ideas and the ideal forms and all things in the world of knowledge are in their turn known to be as impermanent shadows wafted into infinite space. The gods and the highest gods, as forms or bodies of light and power, are seen to have the impermanence of a lightning flash. All things great or small are known to have a beginning and end, and time is but a mote or fleecy cloud that appears and disappears in boundless light. The cause of the understanding of this is due to the choice made by the immortal. The impermanence of that which had appeared permanent and indestructible is due to a greater wisdom, in having chosen wisely.

The cause of knowledge and wisdom and power is now discovered. The cause of these is Consciousness. Consciousness is that in all things from which they are enabled to act according to the capacity to comprehend and perform their functions. Now is seen that that by which one knows what is known is Consciousness. The immortal is now conscious that the cause of the light in all things is the presence in them of Consciousness.

The mind was able to conceive itself as a self-conscious light. The mind must be able to picture the details of an atom; to grasp and comprehend the fullness of a universe. Due to the presence of Consciousness the immortal was enabled to see the ideas and ideal forms which persist from age to age, and by which and according to which are reproduced universes and worlds. The fully illuminated now perceives that the immortal is only such by virtue of the sublimation of matter so that it might reflect the light which comes as the result of the presence of Consciousness, and which light appears as matter is refined and sublimated.

Matter is of seven grades. Each grade has a particular function and duty to perform in the economy of nature. All bodies are conscious, but not all bodies are conscious that they are conscious. Each body is conscious of its particular function. Each body progresses from grade to grade. The body of one grade becomes conscious of the grade above it only when it is about to enter that grade. The seven grades of matter are: breath-matter ( $\varpi$ ), life-matter ( $\Omega$ ), form-matter ( $\mu$ ), sex-matter ( $\triangle$ ), desire-matter ( $\eta$ ), thought-matter ( $\xi$ ), and mind-matter ( $\nu$ ).

Breath-matter ( $\varpi$ ) is common to all grades. Its function is to be the field of the operation of all grades and its duty is to impel all bodies to act according to their grade. Life-matter ( $\Omega$ ) is the material used in the building of bodies. Its function is to expand and grow and its duty is to build up form. Form-matter ( $\mu$ ) is that grade of matter which gives figure and outline to bodies. Its function is to hold life-matter in place and its duty is to preserve its form.

Sex-matter ( $\triangle$ ) is that grade which adjusts and balances matter. Its function is to give gender to form, to relate bodies to each other and to specialize or equalize matter in its downward or upward path. Its duty is to provide the bodily conditions in which beings can experience the appetites of nature.

Desire-matter ( $\eta$ ) is the sleeping energy in Universal

Mind, and the ignorant, blind force in man. The function of desire-matter is to oppose any change from its grade and to resist the motion of mind. The duty of desire-matter is to impel bodies to reproduce.

Thought-matter (१) is the grade or state in which mind acts with desire. Its function is to give character to life, direct it into form and to perform the circulation of life through all lower kingdoms. The duty of thought is to bring the spiritual world into the physical and raise the physical into the spiritual, to transform animal bodies into human beings and to transmute the human into an immortal.

Mind-matter (२) is that state or grade of matter in which matter first feels, thinks, knows and speaks of itself as I-am-I; it is matter carried to its highest development as matter. The function of mind is to reflect Consciousness. The duty of mind is to become immortal individuality, and to raise to its grade or plane the world below it. It judges the sum total of a life; time's thoughts and causes them to condense into one composite form, including psychic tendencies and characteristics, which is projected into life and becomes the form of the next life, which form contains in germ all the thoughts of its past life.

All worlds and planes and states and conditions, all gods and men and creatures, to the very tiniest germs, are seen linked together in a grand procession so that the most primitive element or the smallest grain of sand by an infinite series of transformations and progressions may wind its way and travel from the lowliest stages along the links in the great chain until it reaches the height where it becomes conscious of Consciousness and of the possibility of becoming at one with Consciousness. To the degree that one is conscious of Consciousness does he understand the changelessness and absoluteness of Consciousness and the impermanence and unreality of all else.

But the great wisdom of being conscious of Consciousness does not remove the immortal from the world of man. By being conscious of Consciousness man feels the universe is kin. By the presence in him of Consciousness, and by being conscious of the presence of Consciousness, the immortal sees into the heart of each thing, and is that thing more completely as he is conscious of the presence of Consciousness. Each thing is seen in its own state as it actually is, but in all things is seen the possibility of their constant progression from ignorance through thought to knowledge, from knowledge through choice to wis-

dom, from wisdom through love to power, from power to Consciousness. As the manifested worlds of phenomena must be passed through to attain to knowledge, so must the analogous noumenal spheres of being be entered to attain to Consciousness. Man the mortal must first get and be knowledge, for only through knowledge will it be possible for him to attain to Consciousness.

Love Consciousness above forms, possessions and ideals, above all powers, religions and gods! As you worship Consciousness intelligently, confidently and with reverent love, the mind reflects Consciousness and opens fearlessly to the deathless presence of Consciousness. Invulnerable love and power is born within one who knows. Formation and dissolution may continue through the infinitude of world systems, but, knowing illusion, you will take your place in the stream of time and aid all matter in its evolutionary course until it is able to make its own conscious choice and travel the path to Consciousness.

He who is conscious of Consciousness is not intoxicated while borne aloft on the wave of life, nor does he sink into oblivion when submerged by the returning wave called death, he passes through all conditions and remains conscious in them of the ever presence of Consciousness.

*The End.*

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### WHAT IS LIFE?

What is Life? 'Tis a beautiful shell,  
Cast up by Eternity's flow  
On Time's quicksand, to dwell,  
And a moment its loveliness show;  
Gone back to its element grand,  
Is the billow that brought it ashore,—  
See, another is washing the strand!  
And the beautiful shell is no more.

A. W.

## HOW "ISIS UNVEILED" WAS WRITTEN.\*

BY ALEXANDER WILDER, M. D.

ONE morning in the autumn of 1876, I saw in the New York "Tribune" the mention of a work in process of publication styled "Art-Magic," which would treat of recondite subjects. Having from earlier years been interested in such matters, I wrote to the address there given and received a reply from Mrs. Hardinge-Britton. Besides answering my inquiry, she told me of the forming of a Theosophical Society, then taking place. But I did not pursue this clue. I had become disgusted with individual pretensions to superior powers, and unusual names have for me no attraction. Some weeks later, however, learning that the book had been printed, I called upon Mrs. Britton and received a copy. She stated that the author did not give his name, and that he would not require the payment which I was to make, paying a compliment to my intellectual qualifications as something unusual in this field. The book was very interesting to me, and contained many valuable nuggets in relation to arcane matters. Unfortunately, there was no index, and the omission of an index takes away half the usefulness of a book to a student. There was no allusion in the book to the Theosophical Society, and I had no curiosity to know about the organization.

At that time I had been editing several publications for Mr. J. W. Bouton, a bookseller in New York, and was lecturing and contributing papers for one or two periodicals. Other engagements and associations had been laid aside. I had barely heard of Madame Blavatsky, but in no connection with anything relating to Theosophy, or other subject that I knew anything about. She had been described as having introduced herself to an acquaintance as a "rushing Russian," and her manner had attracted attention. Nothing more was elicited at that time.

\* The authorship of "Isis Unveiled" has sometimes been questioned. Some persons have claimed it for themselves. The one individual best able to bear witness, from among all who had personal knowledge of the authorship, is Alexander Wilder, physician and scholar, the most able of the Platonists. To-day, at 85 years, he has the buoyancy of youth, the mental virility of manhood, and all with his Platonic "enthusiasm."—H. W. P.



On a pleasant afternoon, in early autumn, some months later, I was alone in the house. The bell was rung, and I answered at the door. Colonel Henry S. Olcott was there with an errand to myself. I did not recognize him, as I had never had any occasion to make his acquaintance, but he having had some governmental business with one of my employers several years before, had known me ever since. He had never suspected, however, that I took any interest whatever in unusual subjects; so completely successful had I been in keeping myself unknown even to those who from daily association imagined that they knew me very thoroughly. A long service in journalism, familiar relations with public men, and active participation in political matters, seemed to have shut out from notice an ardent passion for mystic speculation, and the transcendental philosophy. I think that Colonel Olcott had himself been taken somewhat by surprise.

He had been referred to me by Mr. Bouton. Madam Blavatsky had compiled a work upon occult and philosophic subjects, and Mr. Bouton had been asked in relation to undertaking its publication. Why it had been referred to me I could never well understand. Mr. Bouton had taken passage for England a few days before, and I had visited him several times, even going over from Newark to bid him farewell the morning that he left. Yet he had not said a word to me about the manuscript. Did he really expect me to read it, or was he merely endeavoring to shirk having anything to do with it without actually refusing outright? I am now inclined to the opinion that he referred Colonel Olcott to me to evade saying "No." At the time, however, I supposed that, although the mode of proceeding was not that of a man of business, Mr. Bouton really meant that I should examine the work, and I agreed to undertake the task.

It was truly a ponderous document and displayed research in a very extended field, requiring diligence, familiarity with the various topics, as well as a purpose to be fair to the writer. Regarding myself as morally obligated to act for the advantage of Mr. Bouton, I showed no favor beyond what I believed justice to demand. I regarded it a duty to be severe. In my report to him, I stated that the manuscript was the product of great research, and that so far as related to current thinking, there was a revolution in it, but I added that I deemed it too long for remunerative publishing.

Mr. Bouton, however, presently agreed to publish the work.

I never learned the terms, but subsequent occurrences led me to presume that they were not carefully considered. He procured the copyright in his own name, which enabled him to control the price, and he refused every proposition afterward to transfer the ownership to the author, or to cheapen the cost. He placed the manuscript again in my hands, with instructions to shorten it as much as it would bear. This was a discretionary power that was far from agreeable. It can hardly be fair that a person acting solely in behalf of the publisher should have such authority over the work of an author. Nevertheless, I undertook the task. While abridging the work, I endeavored in every instance to preserve the thought of the author in plain language, removing only such terms and matter as might be regarded as superfluous, and not necessary to the main purpose. In this way, enough was taken out to fill a volume of respectable dimensions. In doing all this, I consulted only what I supposed to be Mr. Bouton's advantage, and believed that he so regarded it, as I had only his instructions. But it proved to be only a "labor of love."

Colonel Olcott was very desirous that I should become acquainted with Madam Blavatsky. He appeared to hold her in high regard closely approaching to veneration, and to consider the opportunity to know her a rare favor for any one. I was hardly able to share his enthusiasm. Having a natural diffidence about making new acquaintances, and acting as a critic upon her manuscript, I hesitated for a long time. Finally, however, these considerations were passed over and I accompanied him to their establishment in Forty-seventh Street.

It was a "flat," that unhomelike fashion of abode that now extends over populous cities, superseding the household and family relationship wherever it prevails. The building where they lived had been "transmogrified" for such purposes, and they occupied a suite of apartments on an upper floor. The household in this case comprised several individuals, with separate employments. They generally met at meal-time, together with such guests from elsewhere as might happen to be making a visit.

The dining room was furnished in simple style with no affectation of anything unusual or extraordinary. Perhaps, I ought to add that later in the year following, this condition was quite considerably modified. The autumn of 1879 was characterized, as I have never since observed it, by the richness of color in the foliage. Numerous parties visited the woods around to

gather the tinted leaves for ornamental purposes. One of the inmates of the flat, a foreigner who was in rapport with the Theosophical fraternity, had in this way procured a large quantity and set herself to use them to decorate the dining room. She made several emblematic figures, the double triangle being the principal one of these. Then she followed with an Oriental landscape extending the length of the apartment. There were to be seen the figures of an elephant, a monkey and other creatures, and a man standing as if contemplating the scene. This decoration remained through the winter till the household had broken up. I then brought it away to Newark and set it up in a hall. Here it remained several years. It was there when Mr. G. R. S. Mead visited me. I sent it afterward to Miss Caroline Hancock at Sacramento, and she in turn presented it to the Theosophical Society at San Francisco. Doubtless it has long since met the fate of wornout furniture. But it had notoriety in its earlier days, from the admiration of visitors for its ingenuity and oddness of conception, and descriptions of it were published in several newspapers.

The study in which Madam Blavatsky lived and worked was arranged after a quaint and very primitive manner. It was a large front room, and being on the side next the street, was well lighted. In the midst of this was her "den," a spot fenced off on three sides by temporary partitions, writing desk and shelves for books. She had it as convenient as it was unique. She had but to reach out an arm to get a book, paper or other article that she might desire, that was within the enclosure. The place could not accord with a vivid sense of beauty, except after the ancient Greek conception that beauty is fitness for its purpose, everything certainly being convenient and handy. In this place Madam Blavatsky reigned supreme, gave her orders, issued her judgments, conducted her correspondence, received her visitors and produced the manuscript of her book.

She did not resemble in manner or figure what I had been led to expect. She was tall, but not strapping; her countenance bore the marks and exhibited the characteristics of one who had seen much, thought much, traveled much, and experienced much. Her figure reminded me of the description which Hippokrates has given to the Scyths, the race from which she probably descended. Her dress I do not feel competent to describe, and in fact never noticed so as to be able to remember. I am a man and seldom observant of a woman's attire. My attention is given to

the individual, and unless the clothing should be strikingly different from the current style, I would be unable to speak of it intelligently or intelligibly. All that I have to say is that she was completely dressed. Her appearance was certainly impressive, but in no respect was she coarse, awkward, or ill-bred. On the other hand she exhibited culture, familiarity with the manners of the most courtly society and genuine courtesy itself. She expressed her opinions with boldness and decision, but not obtrusively. It was easy to perceive that she had not been kept within the circumscribed limitations of a common female education; she knew a vast variety of topics and could discourse freely upon them.

In several particulars, I presume that I never fairly or fully understood her. Perhaps this may have extended further than I am willing to admit. I have heard tell of her profession of superhuman powers and of extraordinary occurrences that would be termed miraculous. I, too, believe, like Hamlet, that there are more things in heaven and earth than our wise men of this age are willing to believe. But Madam Blavatsky never made any such claim to me. We always discoursed of topics which were familiar to both, as individuals on a common plane. Colonel Olcott often spoke to me as one who enjoyed a grand opportunity, but she herself made no affectation of superiority. Nor did I ever see or know of any such thing occurring with anyone else.

She professed, however, to have communicated with personages whom she called "the Brothers," and intimated that this, at times, was by the agency, or some means analogous to what is termed "telepathy." It is not necessary to show or insist that this mode of communication has been known and even carried on from antiquity. The Khabar is well known in the Orient. I have supposed that an important condition for ability to hold such intercourse was abstinence from artificial stimulation such as comes from the use of flesh as food, alcoholic drink and other narcotic substances. I do not attach any specific immorality to these things, but I have conjectured that such abstemiousness was essential in order to give the mental powers full play, and to the noetic faculty free course without impediment or contamination from lower influence. But Madam Blavatsky displayed no such asceticism. Her table was well furnished, but without profusion, and after a manner not differing from that of other housekeepers. Besides, she indulged freely in the

smoking of cigarettes, which she made as she had occasion. I never saw any evidence that these things disturbed, or in any way interfered with her mental acuteness or activity.

At my first visit, her reception was courteous and even friendly. She seemed to become acquainted at once. She spoke of the abridgements which I had made of her manuscript, extolling what I had done far beyond what it deserved. "What had been taken out was 'flapdoodle,' " she declared. My judgment, certainly, had not been so severe as that. I had not looked for defects, or found them, but only to ascertain how the manuscript might be "boiled down," without affecting the general purpose. In other cases, it has been my rule to scrutinize unprinted manuscript in quest of faults, but to look when it has been printed, to find out its meaning and merits. In this instance, however, I had aimed only to shorten without marring the work. It should be stated, however, as a fact in the publication of this work, that Madam Blavatsky continued to add matter, after Mr. Bouton began the undertaking, and I think that much of the second volume was then written. I have no recollection of much of it except in proof sheets at a later period.

It was no easy matter to give the publication a fitting title. I do not remember that my services were asked in this matter, and certainly they would not have been worth the asking. It is a department in which I am particularly weak. Nor do I think the name unexceptionable which was adopted.

Mr. Bouton is entitled to that distinction. He was a skilful caterer in the bookselling world to which he belonged, but he had business ability rather than a sense of fitness. He once published the treatise of R. Payne Knight on Ancient Art and added pictures relating solely to Hindu mythology, entirely foreign to the subject. This work of Madam Blavatsky is largely based upon the hypothesis of a prehistoric period of the Aryan people in India, and in such a period the veil or the unveiling of Isis can hardly be said to constitute any part. On the contrary, it is a dramatic representation peculiar to the religion and wisdom of Egypt and perhaps is allied to the Syrian Hyksos enormities. Certainly the problems of Egyptian lore are to be considered with other pens than those with which "Isis Unveiled" was written.

After the work had been printed and placed on sale, there was discussion in regard to the actual authorship. Many were unwilling to acknowledge that Madam Blavatsky could be suffi-



ciently well informed or intellectually capable of such a production. True that women like Frances Burney had composed romances of high merit. Miss Farley had conducted successfully the "Lowell Offering." Mary Somerville had written on Physical Science, and Harriet Martineau on Political Economy.

A clergyman in New York, a member of the Russian Greek Church, I have been told, affirmed that I was the actual author. That report, however, can hardly have gone far. It would be refuted after the manner that the late Henry Ward Beecher put a stop to a similar one. He tells us that when *Uncle Tom's Cabin* was published there were many who insisted that he, and not Mrs. Stowe was the author. "Then," says Mr. Beecher, "I wrote *Norwood*," which entirely disposed of the matter. So, too, nobody familiar with my style of writing would ever impute to me the authorship of *Isis Unveiled*.

I would hesitate, likewise, to be considered in any noteworthy sense as an editor of the work. It is true that after Mr. Bouton had agreed to become the publisher, I was asked to read the proofsheets and make sure that the Hebrew words and terms belonging to other languages were correctly given by the printer, but I added nothing, and do not remember that I ventured to control anything that was contributed to the work. Without her knowledge and approval, such action would have been reprehensible.

While she was engaged in the work, she had many books relating to the various topics, evidently for consultation. There were Jaccoliot's work on India, Bunsen's *Egypt*, Ennemoser's *History of Magic* and others. I had myself written papers upon a variety of subjects for the *Phrenological Journal* and other periodicals, and she had procured many of them. We often discussed the topics, and their various characteristics, for she was a superior conversationalist and at home on every matter about which we discoursed. She spoke the English language with the fluency of one perfectly familiar with it, and who thought in it. It was the same to me as though talking with any man of my acquaintance. She was ready to take the idea as it was expressed, and uttered her own thoughts clearly, concisely and often forcibly. Some of the words which she employed had characteristics which indicated their source. Any thing which she did not approve or hold in respect she promptly disposed of as "flapdoodle." I have never heard or encountered the term elsewhere. Not even the acts or projects of Colonel Olcott escaped

such scathing, and in fact he not unfrequently came under her scorching criticism. He writhed under it, but, except for making some brief expression at the time, he did not appear to cherish resentment.

In regard to the genuineness of her authorship, a story was once told me, which has been imagined by some to have a direct relation to the matter. I suppose this to be the occasion of several letters addressed to me upon the subject. My informant was the late Mrs. Elizabeth Thompson of Boston. Mrs. Thompson was a woman of wealth, abounding with benevolent purposes, but eager for novelties that were more or less visionary, shifting from one pursuit to another, and accessible to flattery. For example, she gave the money which enabled a medical college to hold several lecture terms, and then let the enterprise die out; she paid for building a chapel for the sessions of the Summer School of Philosophy at Concord, and then tired of the enterprise; she aided Dr. Newbrough with money to print his new bible Oahspe, and employed the artist, Mr. Frank Carpenter, to paint the picture of President Lincoln and his cabinet, which she presented to Congress. The wealth which her husband had bequeathed to her became a bait for all manner of parasites to seek her, and flattery artfully bestowed was often like the magical words: "Open, sesame," sure to find the way to her purse. But she quickly dropped one for another.

For a little time she was attracted to Madam Blavatsky. This was somewhat to be wondered at, for it is hard to conceive that Madam Blavatsky flattered anybody. She did not hesitate to tell Henry Ward Beecher when he was at the height of his popularity, that he was not an honest public teacher.

It might be questioned whether Mrs. Thompson herself was quite sincere. I remember meeting her one day at dinner at the flat. A statement which I made was imputed by Colonel Olcott to the "Astral light."

Some days later, I saw Mrs. Thompson at her own premises, and she asked me my opinion in a manner that impressed me that she was hardly straightforward in her relations with the Theosophical household.

A year or so afterward, they had left New York for India. Mrs. Thompson had become an inmate of the family of Dr. Newbrough on West 34th Street. He was endeavoring to push the "new Bible" into circulation. I called there one day by invitation, and learning that she had rooms in the house, paid her my

respects. In our conversation, Madam Blavatsky was mentioned, and Mrs. Thompson spoke of her in these terms:

"If Madam Blavatsky should come in at that door I should kiss her affectionately. At the same time I believe her to be a perfect humbug."

She then related the following story: Baron de Palm, a German gentleman, who spent some time in this country, had died in Roosevelt Hospital. He had devoted much attention to arcane subjects, and had written upon them. He was intimate with the party on 47th Street, and made them recipients of his property, but with the assurance that his body should be cremated. There was a woman in the household who seems to have become unfriendly and ready to talk at random. She told Mrs. Thompson that after the death of the Baron she was with Madam Blavatsky while examining the contents of his trunks. One of these, the woman said, was full of manuscripts. Madam Blavatsky looked at a few of the pages, and then hastily closed the trunk, making an effort to divert attention in another direction.

Mrs. Thompson apparently believed that this manuscript was the material of the work *Isis Unveiled*. Certainly she endeavored to give me that impression. But I am not apt at taking hints, and do not like others to suppose that I imply what I do not explicitly say. The giving of hints is hardly an honorable practice; it is an evasion, and often simply the affectation of knowing something beyond which is directly communicated. I never made use of this story, and repeated it only to Dr. R. B. Westbrook, of Philadelphia, and to Colonel Olcott when I next met him in New York.

Several individuals have written letters, as though I knew something that would discredit the sincerity of Madam Blavatsky and the genuineness of the originality of *Isis Unveiled*. My reply was that she had always dealt justly with me, and I had no disposition to speak unkindly of her. I mean always to avoid being sycophantic or credulous, but I will not recompense fair treatment by evil or unfriendly speaking.

It will readily be perceived that there was really no evidence sufficient to warrant the imputing of the authorship of *Isis Unveiled* to Baron de Palm. I do not know whether, being of foreign birth, he could write fluently in the English language. It is not known that the manuscript in the trunk was written for publication, or was in any proper book form. Indeed, I have never been informed whether he contemplated such a work, or even

that he had sufficient capacity. All this would require to be taken for granted, before it would be permissible to presume any imposture in the authorship.

The manuscript which I handled I am very sure was in the handwriting of Madam Blavatsky herself. Anybody who was familiar with her, would, upon reading the first volume of *Isis Unveiled*, not have any difficulty in recognizing her as the author. Nor was the manuscript, voluminous as it was, sufficiently extensive to include a large trunk full of written paper. Besides, a full third, or even more, of what was published, was written by Madam Blavatsky after Mr. Bouton had set about putting the work in type. She was by no means expert in preparing her material. She patched and changed, making a very large bill for "alterations." Indeed, she never actually finished the work, the publisher declared to me, till he told her that she must stop.

It had been desired of me that I should read the proofsheets. It was not my province to dictate or even suggest what should be included in the work, and I do not remember taking exception but once. She had described certain medical treatment, with apparent approval, in which mercury was a factor. To this drug I entertain a lifelong antipathy. I have seen individuals "railroaded" out of life by its use as medicine, and others crippled hopelessly. My protestations may have induced her to qualify her eulogy.

She always treated me with courtesy. When her work was most urgent, or she had been wearied with visitors, she commanded the woman at the door to turn off all callers. That prohibition was repeatedly spoken to me, but as she heard my voice, she would call out to admit me. This occurred when the call was not a matter of business. She was ready in conversation, and was at home on any topic, however abstruse. Few persons in any walk of life are as well supplied with material for discourse. Even Colonel Olcott, who was by no means inferior or commonplace, was not her equal except in his own profession.

Believing that the main body of the work would not be sufficiently attractive to purchasers, I urged her to include in it accounts of the marvellous things which she had observed in India. But this she invariably declined to do, saying that it was not permitted by "the Brothers." That was a tribunal that I could not question; my wisdom in the matter was that of the market-place. But she was always ready to hear what I had to say, whether in relation to her work, or to philosophic questions, or to subjects

of everyday life. When the printer had placed everything in type, I was employed to prepare the index. Others must judge whether this was done with fidelity. As the author paid for this, and the publisher refrained from advancing a cent for all that I had done in the matter, though careful to make sure of all the proceeds from the sales, it is but just to render the acknowledgment where it is due.

The work was finally completed, and *Isis Unveiled* was duly issued. The household began at once to make arrangements for leaving New York. Madam Blavatsky visited the Bureau of Naturalization and there became a citizen of the United States. This astonished me, partly because I knew her to be contemplating to leave the country permanently, and partly because she had freely criticized our ways of doing and our politics. She explained that the American nation had the best government. There were probably matters of law involved that I did not know about. Colonel Olcott was a skillful lawyer, and had been employed by the administration at Washington to ferret out alleged violations of law, he knew what would be necessary abroad for a safeguard. As the party after their arrival in India became objects of suspicion as possible spies of the Russian Government, it is not unlikely that the precaution was wise.

Madam Blavatsky wrote to me several times after their arrival at Bombay. She told of many matters of interest to a student in comparative religions, such as I am, and her letters were entertaining as well as instructive. But as time passed, new duties took the place of old recollections. Such events occurred as the break with Dayananda, the leader of the Arya Samaj, an alliance unnatural for Americans of Protestant antecedents, who do not like any one to exercise dominion over their religious beliefs. *The Theosophist*, however, came regularly to me and was preserved from its first number. This enabled me to keep track of the party, and their doings—till the closing of their present earthly career.



## THE SECRET SYMBOLS OF THE ROSICRUCIANS OF THE 16TH AND 17TH CENTURIES.

BY FRANZ HARTMANN, M. D.

**I**T IS an indisputable fact that the secrets of heaven and hell, which are beyond human conception, that is, beyond the grasp of the terrestrial mind, cannot be taught or explained in any way other than by means of sign and symbol. In reality the whole of visible nature with all of its countless and multifarious forms is only a collection of symbols, visible representations of invisible principles and powers. We ourselves are symbols in which all the powers of the Macrocosm are represented and in which they may become manifest. We need not search in the depths of the sky, among the starry heavens, or in any external thing for proofs of the existence of a God of the universe. If the god-head within ourselves becomes manifest, we shall ourselves be living proofs of the existence of the universal God and become acquainted with all of his divine secrets.

The ancient Rosicrucians and mystics, that is to say, those who were really saints and sages, were by means of interior revelation and illumination initiated into these mysteries and knew the deeper secrets of nature. They imparted their knowledge in symbols, which are easily comprehensible to all whose minds are ripe for their understanding, and the study of these symbols will aid them in arriving at a truer knowledge of eternal truth. To the skeptic, the doubter and materialist they will have little significance; but to the earnest seeker after truth, whose understanding is still veiled by the cobwebs of Maya, they will be useful in removing the veil and in opening his new senses, so that the light of eternal wisdom will illuminate his

mind. In the Bible we read that Jesus spoke to his disciples, saying: "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see and hearing they might not understand." (St. Luke viii. 10.) The kingdom of God is the kingdom of divine wisdom, and no one will have real knowledge of these mysteries unless he enters that kingdom of light. Likewise in the Bhagavad Gita (xviii. 67) the Divinity tells Arjuna: "These truths are not for those who practice no self-control and do not worship me and will not hear my voice; neither are they for the doubter and reviler."

For these reasons even a theoretical knowledge of the meaning of symbols would have little value for the vulgar and profane, because a true understanding of divine powers can only come through their acquisition and experience. The saintly Thomas a Kempis says: "Of what use would it be to you if you were told all the mysteries of the holy Trinity, if that Trinity rejected you?" And the great mystic Jacob Boehme exclaims: "Of what use to me is a science which is not a religion?" As the Bible says: "Only the spirit of God searcheth all things, even the deep things of God." (I. Cor. ii. 10.) Therefore if we wish to know these "deep things" we must search for that knowledge within, the spirit of God, and not in the lower light of the reasoning brain. Fortunately, we do not have far to go for that spirit, because, as St. Paul teaches, we are the temple of God and the spirit of God dwelleth in us. (I. Corinth, iii. 16.) For the purpose of finding that spirit a study of the Secret Symbols of the Rosicrucians is a great help and of the utmost importance.

Some twenty years ago a collection of these extremely rare and valuable Symbols came (in a very remarkable way) into my possession,\* and were published by the "Occult Publishing Co." The book has been long out of print; the plates are not obtainable and the originals have mysteriously disappeared. Two of the originals (not published) have been retained by me, and one of these is herewith added to this article. A whole book might be written for the purpose of explaining the drawing, but the following may serve as a superficial short survey:

The space around the circle and including the circle must be supposed to represent the inconceivable, impenetrable, un-

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\* Comp. my "Adventures Among the Rosicrucians." Boston: Occult Pub. Co.

knowable, the absolute, the unlimited, unchangeable, eternal Reality; the one only God whom "the heaven of the heavens cannot conceive of nor encompass," of whom no description can be given, who is above all qualities and whom we can worship and adore in silence only.

The circle with all of its contents is a symbol of the manifested Godhead, the Logos or Brahma. He is the substance and essence of everything including ourselves. "God's omnipresence or essentiality is from eternity to eternity. In God there is no thing, neither near nor far. He is All in All and everywhere." Thus the Bible teaches: "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him; and without him was not anything made that was made." (John i. 1 and 3.) The Bhagavad Gita also teaches this omnipresence of God: "He who sees the eternal *One* in all being, is the true seer" (C. xiii. v. 27) and the great mystic Bishop Eckhart writes: "Put everything that is not God away from you, and there remains nothing but God." But as everything is already essentially God, that which we can put away is essentially nothing but an illusion (*Maya*), God is the One and the All. Without the One there could be no number. Man without God is the Nought, only in his union with God does he acquire a certain value, for the 1 combined with the 0 makes 10.

Everything is nothing without God. This nothing is called *Maya*, illusion, a state of vibration which represents itself as what we call "Matter" or "Nature," the manifested world of forms and appearances. Matter has neither life nor consciousness of itself; its life and consciousness being a threefold reflection only of the all-life, all-light and all-consciousness of God, or, to express it in other words, it is a manifestation of his divine spirit. The direct reflection of this divine life and light in the heart and head of man, is the divinity, the light of his soul, the Christ or redeemer, his own personal God, his own divine higher self. The aim and object of every Rosicrucian, and the ultimate object of existence of every man or woman, is to become conscious of and united with one's own higher self and thus attain to immortal life, knowledge, bliss and happiness in the Christ. Christ, the Word, is the spiritual Sun of the universe, our visible sun being only a reflection of his divine light. His kingdom is the celestial world, the kingdom of light or "heaven



the kingdom of divine love, from which Lucifer (the personification of egotism) has been driven out and which is to be occupied by man, and wherein Christos is the eternal King." It is called "the right hand of God," because his left hand is the kingdom of darkness and ignorance, with its outcome, the kingdom of hell or the second death, the abyss or prison of Lucifer, the spirit of passion and perversity. There we see in the symbol the "residence of the (spiritually) dead in extreme darkness, and lost souls waiting for judgment and the first death," while on the opposite plane is the "country of paradise of the living and justified souls."

In the centre of the figure is to be seen the heart, which includes a cross, the symbol of matter penetrated by spirit. In the heart of the true Rosicrucian the Word becomes flesh and the spirit of the universal God manifested as a person or personal individuality. And here it may be remarked that the personality of mortal man is made up of many ever-changing personalities or thought-forms; it is a kingdom with many inhabitants. Only the immortal inner man has a durable individuality and is the king and lord of that realm.

The kingdom of light or heaven is the world where the will of divine wisdom rules; the kingdom of hell is the world in which that will is perverted, and it is therefore called the "kingdom of wrath." It is not a personal God who has become wrathful; but the kingdom of hell which has perverted the divine will and thereby caused the wrath." The kingdom of light is the kingdom of goodness and love; the kingdom of darkness, the realm of darkness, passion and hate, is the kingdom of evil. But there is a third kingdom, namely, the terrestrial worlds in which the influence of the other two worlds is active. In our terrestrial world good and evil are in contact; there is the continual battle between light and darkness, ignorance and knowledge, superstition and truth. The kingdoms of light and darkness belong to eternity; in our world only is the conception of time maintained.

There are a number of minor points concerning that figure which might be discussed, but they may be left to the intuition of the reader and student, as they form a good subject for meditation and concentration of the mind.



## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

BY KNUT M. PAULI.

### VI.

#### THE DIATONIC CHORDS.

(Continued from page 16.)

IT will be noticed that in the arrangement of Figure 45, the force of AUM acts in a *vertical direction*, for only in this case are the forces emanating from the three stars of the kind mentioned. The upper or minor star is an expression of a force, or of a combination of forces, where the positive, elastic, radiating, element is *predominant*, but not exclusively present, if placed in this position. We have shown that the vertical direction, or the polarity "high-low," indicates a work done in transforming fine substance into gross, and *vice versa*, which is the work done in a direction from the centre of a sphere (high) to the circumference of the same (low), and *vice versa*. This is the vertical action of The Word within the D key-group, that is, the vertical action of the forces in nature, corresponding to the notes of that group.

In order to create and dissolve substance, work must be done in more than one direction. Therefore, we shall examine a case where the forces are acting horizontally, that is, *on one and the same plane*, and this they do—when substance of a certain kind is polarized not into finer or grosser matter, but into *male and female*. These qualities are expressed by the geometrical position of *right and left* on a horizontal line, so that the *cross*, or up-down and right-left, is the structure to build upon.

In refining and condensing substance the action is *spiral*, that is, a two-fold action of going in and going out from plane to plane, and further rotating on each plane separately. The going in is called the vertical action, or the action along the radius of a sphere; the going out is called the horizontal action, or the action along the circumference of a sphere. Each of these actions is then subdivided into two, according to the law of the cross.

The action of The Word within the D key-group, if moving along a horizontal line—that is, if evolving a male and female effect—is different from the one shown in Figure 45. The two-fold action of AUM is shown in Figure 46, where the law of the cross governs. One A acts from above downward, the other from left to right (on the paper). The two M's work in opposite directions; the vertical AUM refines and crystallizes substance, the horizontal AUM separates the created substance into male and female. The result is the flat spiral line, which is the action of the U. The spiral is the result of a straight in and outgoing force affected by a circular force.

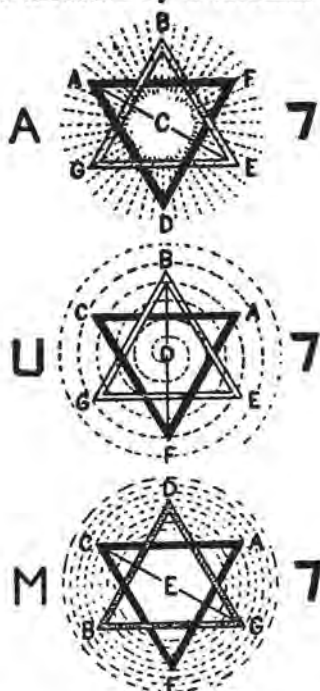


Figure 45.

*The Triple Star of Sevens.*

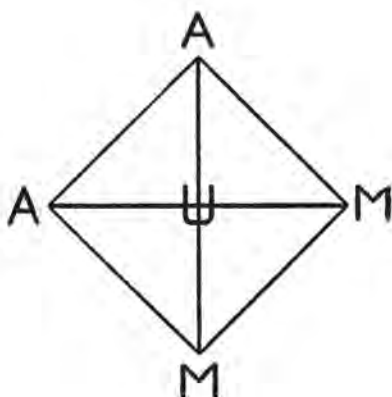


Figure 46.

*Twofold Action of The Word.*

Now all this must be kept in mind when judging of the true effect and quality of the musical chords. The creation of the seven triple chords is in Figure 47, shown with reference to the law of the cross, or the two modes of action of The Word AUM. Instead of placing the notes on a circle and going twice around to connect all the seven chords, we have here shown each chord as a straight line, beginning down at F and following the direction of the arrow to the centre D, and then, opposite from B, downward and to the same centre D. The two tonic or middle chords CEG and ACE are shown as horizontal lines, to indicate their mediating influence.

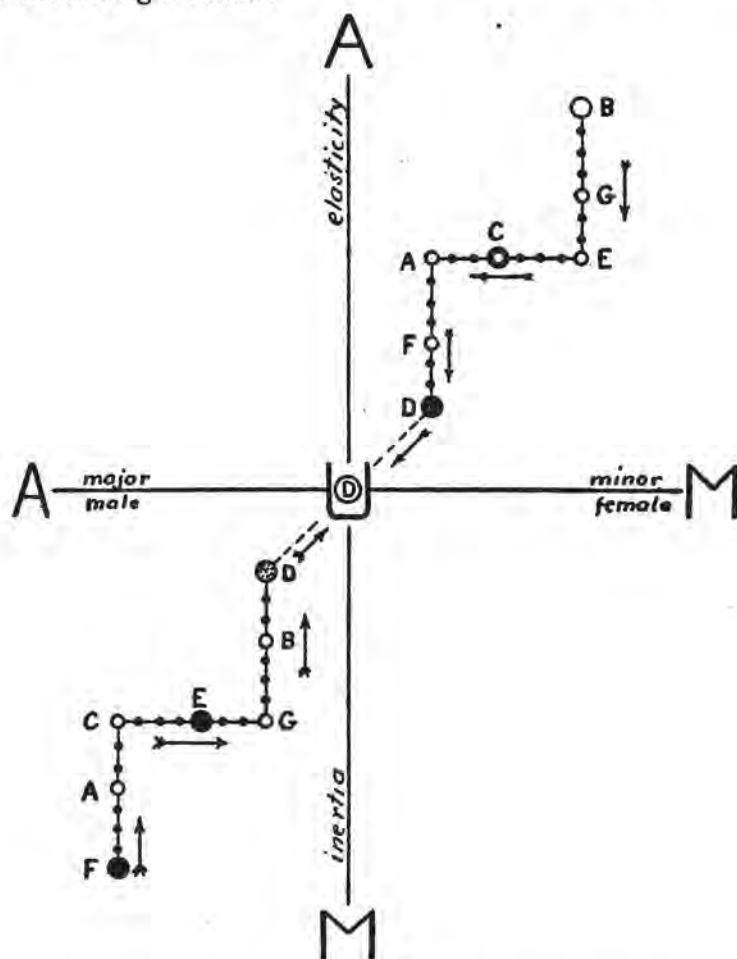


Figure 47.

*Twofold Generation of the Triple Chords.*

The upper seven notes form the minor star; the lower seven notes form the major star. The governing star is composed of parts of the two other stars. From Figure 47 the nature of each star is made plain. The major chords are low or negative, in the sense of possessing inertia, and evolving upward; but the same major chords are male or positive, in the sense of momentary effect (on one plane) when compared to the minor chords.

The *major* chords may be called *negative-positive*, and the *minor* chords *positive-negative*. In these combined expressions the first quality always refers to the vertical AUM, which is considered to have precedence in order to establish a fixed system. The major chords work upward and towards the right (on the paper); the minor chords downward and towards the left (on the paper). We have said that left and right on the paper is, in accordance with the heraldic system, in reality right and left.

C and E are the lesser centers of reflection in the D key-group, and each of these centers are influenced, C by the top note B, the minor creating note, and E by the root note F, the major creating note. The top note D of the major star is the major D 27 and the root note D of the minor star is the minor D 26 $\frac{2}{3}$ , both meeting in the great D, the pivot of the whole musical system, which is the U, the Vishnu, or Christ.

The top, center and root of each star is shown by larger circles marked inside, according to their nature, in the same way as the triangles of the stars in Figure 45. The other notes of the chords are marked by smaller circles, and the notes which exist in the chromatic scale between the chord notes are shown by small black dots.

The distance between root and top of each chord is *seven signs*, and the whole distance from root to top in the major and minor stars is *twenty-one signs*. The motion through seven signs of the musical zodiac thus corresponds to the whole length of a triple chord, where *the end note is the fifth of the initial note*, in accordance with the previously described *law of the fifth*, or transformation by the number 3. The expression "fifth" is the one used in practical music and refers to the order of the note in the *diatonic* scale, C, for instance, being the fifth note counting from F, thus: F G A B C.

It is more important to notice the number of signs traversed by a chord, and we see that a triple major chord, counted up-

ward like F A C, has an interior distance of first 4, then 3 signs. In this little sevenfold hierarchy, there are 3 upper signs and 4 lower, together constituting a harmonious triple chord. *Each major chord played upward has first 4 signs, then 3.*

The same relation holds good by the minor chords played downward. Referring to the high minor chord, B G E, we see that B to G is 4 signs and G to E 3 signs. *The minor chords played downward have first 4 signs, then 3.*

In the direction of the arrow, which is the direction of generation of the chords, the triangle of each chord distance goes before the square. Now a triple chord can be played in different ways. What we have said here refers to the original or generated form of the chord, which is F A C for the low major, C F G for the middle major, and so on. Each of the triple chords can be played in *seven* different ways. These chord forms will all have different shades of effects. This plays an important part in practical music, as well as in the esoteric teaching. The interior sounding of The Word is dependent on the *form* of the chord sounded.

There are three upward forms, F A C, A C F and C F A, three downward forms C A F, A F C and F C A, and finally one balancing form F—A—C played simultaneously. The *seven chord forms* are polarised like the seven notes, the seven chords and the seven signs into a triangle and a square.

*(To be Continued.)*

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Yet, on the whole, we say, it is a shame for the man of genius to complain. Has he not a 'light from Heaven' within him, to which the splendor of all earthly thrones and principalities is but darkness? And the head that wears such a crown grudges to lie uneasy? If that same 'light from Heaven,' shining through the falsest media, supported Syrian Simon through all weather on his sixty-feet Pillar, or the still more wonderful Eremité who walled himself, for life, up to the chin, in stone and mortar; how much more should it do, when shining direct, and pure from all intermixture? Let the modern Priest of Wisdom either suffer his small persecutions and inflictions, though sickness be of the number, in patience, or admit that ancient fanatics and bedlamites were truer worshippers than he.

Carlyle, *Schiller*.



## GENESIS OF JUDAISM.

BY WILLIAM TYNDALE.

### II.

#### THE EGYPTIAN AND SYRIAN PERIOD.

THE Medo-Persian monarchy had existed two centuries when it was overthrown by Alexander. The conquest of Tyre and Gaza had been followed by the voluntary submission of Egypt and other provinces eager to be delivered from the thralldom of Persia. The government of Judea was now under the control of the high priest and, during the controversies which ensued at the death of Alexander, the country attained a comparative independence. Finally, however, Ptolemy Soter, having established his authority over Egypt, resolved to extend it over the provinces of Palestine. Having invested Jerusalem, he took advantage of the servile deference with which the Sabbath was now regarded and so gained possession of the city without resistance.<sup>1</sup> He removed a hundred thousand Jews to Egypt, doubtless with their own accord. Indeed, with all their professions of devotion and attachment to the Holy Land, it cannot be denied that the Jews generally prefer to live elsewhere. There appears to have been a colony of them at Elephantina in Upper Egypt, as early as the reign of Darius Nothus, and even when Cyrus authorized a general return of Jews to Judea, only a limited number appear to have ever availed themselves of the opportunity. The ancient flesh-pots of Egypt were not a stronger attraction than the delights of Babylon.

<sup>1</sup>Plutarch: On Superstition, 8.

A sweeping change came over the Asian world as a sequence of the Macedonian conquests. Savage tribes adopted new and milder customs, and the Greek language and literature became familiarly known where Alexander led his armies.<sup>1</sup> The kings who succeeded to his dominions cherished a like fondness for learning, and Ptolemy, when he had firmly established his government in Egypt, founded the famous School and Library of Alexandria.

The new metropolis became the place of resort for teachers and students from all countries, and the literature contained the finest productions of innumerable authors. Despite the exclusiveness which had been characteristic of them, the Jews of Egypt became participant of the prevailing love of philosophy. Aristobulus, a Jewish teacher, translated many selections from the Hebrew Scriptures into Greek, and affirmed that they harmonized with the doctrines of the philosophers, if interpreted as allegoric. That such a mode of interpretation was allowable is admitted by Josephus. The Apostle Paul, referring to the account of the patriarch Abraham, declared it to be an allegory. He alluded also to other relations in Hebrew story as being simply types, or figures of speech, written for admonition. It was therefore no matter of wonder or blame that Jews living in Alexandria and speaking the Greek language should also produce works similar in tone and character to those of their brethren in Judea. Among the first of such productions was the *Wisdom of Jesus, the Son of Sirach*, which was compiled in the reign of Ptolemy Euergetes, and it compares favorably with works of similar tenor in the Hebrew Canon. We are indebted to this treatise for the principal, not to say the only, trustworthy record which we possess of what occurred in Judea during the rule of the Egyptian kings.

There were, however, many other works written in the same period. Some purport to relate to earlier periods, like the stories of *Tobit* and *Judith*, the *Wisdom of Solomon*, *Baruch*, which are doubtless of a similar class to the stories of *Ruth*, *Esther*, *Job*, *Jonah*, *Proverbs* and *Kohelath*, in the Hebrew Collection.

The first book of *Esdras* recites anew the accounts of *Ezra* and *Nehemiah*, and in the Greek version of the Hebrew Oracles were attached additions to the book of *Esther*. There is, how-

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<sup>1</sup>Plutarch: On the virtue and fortune of Alexander.

ever, no record of the date of their authorship, and we are left to conjecture. Nevertheless, these Greek compositions had a general distribution among the widely scattered Jews.

The black pall of uncertainty and indefiniteness which enshrouds this period of Jewish history, did not hide, thanks to Ben Sira, the name and fame of the illustrious high priest, Simeon Zadok, better known as Simon the Just. He is described as the "Son of Onias," but whether his father was the successor of Jaddua or Onias II, even Jewish chroniclers are in dispute. It appears much more plausible that he was the latter. The condition of affairs in Judea with reference to the conflicts between the kings of Syria and Egypt suggests that he was the chief magistrate in the latter years of Egyptian rule. There may have been hope of obtaining deliverance from oppressive exactions, and, perhaps, even of national independence. The story reads like a heroic poem. Simon was diligent to provide for the safety of Jerusalem. He put in order the reservoir and aqueduct which King Hazaiah had constructed in former times, to assure an abundant supply of water to the inhabitants. He also repaired the Temple, and "built from the foundation, the double height, the high fortress of the 'wall' about the temple." He was equally careful in religious matters. The various services were performed in an exemplary routine, and he abated nothing in public or private duty. So great was the veneration in which he was held, that when at the end of a religious service, he pronounced the usual benediction, the whole assembly bowed that he might bless them a second time.

It has also been represented that Simon and the "Great Synagogue" made an arrangement of the documents in the canonical collection, but this is not confirmed.

There was, however, a very general enthusiasm in regard to religious belief and observances. The Chasidim or Asideans were strict and zealous above others in their insistence upon literal obedience to the requirements of the Torah, and they appear to have cared little about national independence or affairs of civil administration. These sentiments were entertained very generally among the commonalty of the rural communities, where congregations met on sabbaths to hear the reading of the Law and discourse upon its requirements. The Rabbis and scribes from Jerusalem visited these congregations from time to time, to expound the sacred writings and what might be unfolded of the Kaballah, or traditions and the wisdom of the

ancients. This learning was figuratively designed the *Merchaba* or *Rechab* (the chariot), and the teachers were accordingly at first styled, "Sons of Rechab," but afterward as Pharisees. By this title they were known as advocates of a strict construction of the law and as champions of the rights of the commonalty. With the exception of the "Herodians," they are represented as not unfriendly to the mission of Jesus, as is often set forth in the Gospels.

Another group or party was known as the Sadducees. They may have been so designated from Zadok, the reputed head of the sacerdotal family, or it may be that they took the name as being of the immediate kindred and party of Simon the Just. With the prestige of his reputation and the distinction as of noble rank, they would naturally be likely to be conservatives, content with the power and emoluments which they possessed and indisposed to recondite doctrine and philosophic speculation.

They are described as indifferent to practical religion. Josephus represents them as severe and even cruel in the inflicting of punishments for the various offences; and although capital executions were not in accordance with usage during the week of passover, the arrest and crucifixion of Jesus are attributed to their procurement.<sup>2</sup>

A third grouping is also recorded, that of the Essenes or Healers. They are described as generally constituting a secret order like the Pythagoreans, living principally in communities, as monks and ascetics, recognizing one another as "brothers," and observing rites like the Mithraists. Some writers, Eusebius among them, have classed them as the original Christians; and it may be remarked that the 'temptation' in the Gospels is described in terms that may be supposed to indicate an initiation.

The conflict between Egypt and Syria continued and the Jews presently took sides with the latter. Finally Judea became a part of the dominion of Syria. The change was followed by intrigues for control of the administration. The family of Tobiah had become enormously rich under the previous rule by their extortions as collectors of the tribute. Onias III. had just succeeded as high priest, and Simon went to Antioch to prevent his confirmation. Just at this time Antiochus Epiphanes became king. War had exhausted the treasury, and Joshua or Jason, a

<sup>2</sup>Matthew xxvi, 14, 15; Acts of Apostles iv, 6, 8 and v, 28.

brother of Onias, was able to procure an appointment to the office on promise of paying a large sum of money.

The new high priest hastened to assure his position by endeavors to introduce the worship and customs of the Grecian religion. A gymnasium was built and games instituted like those of Greece in honor of the gods. The young men who took advantage of these were also made citizens of Antioch, the Syrian metropolis. Money was sent to Tyre as a contribution to the recurring festival of Melkarth, the tutelary of the city. Meanwhile the service at the temple was neglected, and the priests, forsaking it, resorted to the games.

Jason was by no means fortunate in his apostasy. Three years later he employed Menahem or Menelaus to carry his payments to the king. Menelaus was a brother of Simon, and expert in subterfuge. He found it easy, by giving a larger sum, to procure the magistracy for himself. His sacrileges, however, exceeded in enormity those of the man whom he supplanted, and the people arose in mass to punish the outrages. Afterward Jason, returning, wrested the authority from him, but now abused his power by acts of lawless cruelty. Word was carried to Antiochus, then with an army in Egypt, that Judea had revolted. Hurrying back, he took forcible possession of Jerusalem, massacring eighty thousand of the inhabitants with no distinction of sex or age. Guided by Menelaus, the high priest, he entered the Temple and took away the treasures and valuable furniture and decorations. "Weening in his pride to make the land navigable and the sea passable by foot," he now issued a decree to establish uniform laws, administration and worship over his dominion. This command was enforced in Judea with excessive severity. The temple was dedicated to Zeus, the Supreme God of Olympus, swine were sacrificed and the blood sprinkled over the walls. The tantric observances were held there; on the king's birthday leading citizens were compelled to eat of the unhallowed offerings, and when the Bacchic festival recurred, Jews were made to walk in the procession carrying ivy. Many yielded to the demand and conformed to the alien religion, while the blood of those who would not forsake their faith was shed like water, and their bodies were left unburied.\* Jerusalem was largely depopulated.

In this period of depression and devastation there were

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\*Psalms lxxiv and lxi. 1 Maccabees 1 iii, 45.



sown the germs of revolt. An aged priest of the house of Joarib named Mattathias,\* horrified at what he saw, removed from Jerusalem to the town of Modin. But he could not escape the evils of the times. The king had placed a governor at Jerusalem to enforce his commands with all severity, and agents were sent to every district to establish the alien worship.

Coming to Modin they convoked the inhabitants, and invited Mattathias to offer the sacrifice. He refused, and when another ventured to do this he killed him on the spot, and also the agent of the king, and tore down the altar. He then escaped with his five sons into the mountains. A large number of others with their families also fled into the wilderness of Judea. The king's officers came after them with a detachment of troops. It being the sabbath when they were encountered, they forbore any resistance and a thousand of them were massacred. Similar murders took place elsewhere under like conditions. Thereupon Mattathias and those with him resolved that they henceforth would do differently. They determined to fight whenever attacked, even on the Sabbath.

A new era was thus begun in Jewish history. "Then there came to him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. And all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger and wicked even in their wrath: but the rest fled to the heathen for succor." They set about an aggressive work, pulling down the altars which had been erected to the gods, restoring the discipline of the law, and vexing the royal garrisons by forays. But age and hardship soon brought the life of Mattathias to a close. Like the patriarch Jacob, he is described as blessing his sons, assigning to each his function. Simon being a "man of counsel" was made the "patriarch of the household" and Judas Maccabees<sup>†</sup> was appointed to be their Captain to "fight the battle of the people."

The achievements of this chieftain and his brothers constitute a heroic period, and actually introduced a new epoch in the history of Judaism. Beginning with a force numbering only six thousand, he put to flight two armies, each of them exceeding his own several times over.

Antiochus was beside himself with rage. He had been re-

\*See Chronicles I ix, 10 and Nehemiah xi, 10.

†From the Hebrew, *makkab*, a hammer.

quired to pay a large sum as indemnity to the Roman Republic, and found it necessary to procure the money for the purpose. Placing his realm under Lysias, his cousin, as protector, he charged him to confiscate the lands in the whole country of Judea and to sell the inhabitants into slavery. He then left with an army on a marauding expedition into Persia.

It was but a year after the death of Mattathias when Lysias despatched an army of forty-seven thousand men into Judea under three generals. They advertised in all the surrounding regions for purchasers of the captive Hebrews, and their camps at Erunaus were thronged with buyers. Gorgias, the commander, attempted by a night attack to capture the Maccabean force, but Judas, anticipating this movement, attacked the residue of the Syrian forces left in their quarters, dispersed them with great slaughter, and seized the booty, the money and wares of the slave-dealers, bestowing it upon the wounded and the widows of his slain soldiers.

The next year Lysias himself invaded Judea in person, but only to meet with a crushing defeat, barely escaping capture. He set out to make another effort, leaving the Jews a short period of rest.

The narrator describes that at this time "Jerusalem lay void as a wilderness, none of her children went in or out; the sanctuary also was trodden down and aliens kept the stronghold." But after the victory was over, the Protector Judas and his brothers resolved to restore the former conditions, and repaired thither with their comrades. "And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing up in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down, they rent their clothes and made great lamentation." The work of renovation and restoration was immediately begun. The symbols and other remains of alien occupation were taken away, the desecrated altar torn down, the stones carried off and a new one built. The sanctuary was put to rights with its belongings, the courts consecrated, the lamps of the candelabra lighted, the loaves of bread placed on the table, the veils hung in place, and so everything was finished. On the fifteenth day of the ninth month of Kislev the "abomination of desolation" had been set up over the altar; on the twenty-fifth, sacrifices of swine had been made and now upon the same date three years later, the temple and altar were restored to the Hebrew worship.

It has also been stated that Judas made a collection of the canonical writings, as these had been scattered and destroyed under the decree of the king.<sup>1</sup> This collection is supposed to be the one that is now accepted. The Book of Daniel, which was written about this time to set forth the arbitrary acts of Antiochus Epiphanes, was probably added at this time. As there was an unconquerable repugnance to possible intermingling with the abhorred customs of the Greeks, there were no contributions from the Jewish writers of Alexandria. There are apparent indications, however, that the narrative underwent some adaptation to the later conditions and expectations. The exploits and conquests of David are described as effecting the subjugation of all the countries between the river Euphrates and the Mediterranean Sea, except Hamath and the Phoenician cities. The Maccabean princes, until they were hindered by Roman interference, appear to have cherished an ambition to accomplish similar achievements; in which case the example of the model king would operate to influence the Jewish commonalty in its favor. Nevertheless, this is only conjecture.

Judas followed up his victories by marching into those countries which had formerly been subject to the Hebrew ascendancy into Idumea, where had been once the allotment of the tribes of Judah and Simeon, the territory of the Philistine, Samaria and Galilee, and the Peraea, penetrating as far as Damascus.

Meanwhile Antiochus had suffered defeat in his eastern expedition, and died at Ekbatana. His young son Eupator succeeded, Lysias continuing as regent. It was now planned to make the recovery of Judea complete. The high priest, it was resolved, should hereafter be appointed every year as in other temples, thus increasing the contributions to the royal treasury from the customary payments. Menelaus, however, was put to death, and Eliskim or Alcimus appointed to succeed him. But he was driven away and not permitted to exercise the functions.

The young king and his guardian invaded Judea with an army numbering a hundred and twenty thousand men and ninety-five elephants. The Jews made a brave but ineffectual opposition. It had been the sabbatic year and the fields had been left uncultivated, cutting short the supply of provisions, both for the de-

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<sup>1</sup>Maccabees, 11, 11, 14: "In like manner also (as Nehemiah) Judas gathered together all those things that were lost by reason of the war we had, and they remain with us."

fenders and invaders. Word, however, reached Lysias that Philip had come from Medea with authority from the late king, and was taking charge of affairs. Alarmed at this Lysias hastened to make peace, establishing the former conditions, and appointing Judas governor over the territory which he had acquired by force of arms.

The same year Demetrius, the nephew of Antiochus Epiphanes, who had been a hostage at Rome, landed at Tripoli. The army joined his standard and placed him on the throne. Directly afterward Alcimus appealed to him to be reinstated in office. The king accordingly despatched Bacchides, a favorite officer, with sufficient forces for that purpose.

At first it seemed as though Alcimus would find all obstructions removed. The Assideans first of all made ready to welcome him at his coming into Jerusalem. The Scribes generally joined in the movement to assure him of their fealty. They were content with religious freedom, and had no sympathy with the political aspirations of the Maccabees. The high priest promised them favor, and Bacchides returned to Antioch, leaving him in power. Violating his plighted word, he sentenced sixty of the Assideans to be executed. The confidence with which he had been received was now dispelled, and again the standard of revolt was raised by Judas. The high priest was again worsted in the endeavor to enter upon his office, and repaired to the king with his complaints against the Assideans and their chief.

The history of this matter as given by the two books of the Maccabees exhibits a difference of statement which is impossible to reconcile. One omits entirely the expedition of Bacchides and his reinstatement of Alcimus as high priest.

A similar incongruity characterizes the accounts given of Nicanor, whom Demetrius sent to put down the revolt. One writer states that Nicanor bore a deadly hatred toward the Jews, and that before engaging in conflict, he sought to decoy Judas into his power on pretext of a friendly interview. But this expedient failed. The other writer declares that the conference did take place, and that Nicanor accompanied Judas to Jerusalem and became closely intimate with him, "for he loved the man from his heart." Nicanor is further described as praying Judas to marry and rear a family. "So he married, was quiet and took part in this life."

But Alcimus, the high priest, "perceiving the love that was between them, and the covenants that were made," complained to

the king. Orders were sent to Nicanor to arrest Judas and bring him a prisoner to Antioch. There was no alternative but to obey. Judas quickly perceived his danger and took measures for his own safety.

As Judas was a priest, Nicanor demanded his surrender from the ministrants at the sanctuary, threatening to convert the structure into a temple of Bacchus. This failing, and having learned that Judas was encamped in Samaria, he then thought to take advantage of the veneration of the Jews for the Sabbath and attack him on that day. But he had reckoned amiss. A successful resistance was made and he was killed in the encounter.

Judas had reached the height of his fame. His career now came to its close. The country was again invaded a month later. Bacchides was sent with another army to the support of Alcimus in his office. Judas had but about two thousand. It was a mere handful in comparison, and even these in their terror deserted him, till barely eight hundred remained, to contend with a force infinitely larger. The battle was bravely contested, the Jews put to rout and their commander slain.

Alcimus had attained his object; he was now high priest and ruler. Supported by the army, there was general acquiescence. He undertook various changes in the arrangement of affairs, when death arrested his purpose.

Jonathan, the younger brother of Judas, had succeeded to the command. The ambition for national independence was fondly cherished by the new leader. Making his residence at Michmash, near the Dead Sea, he continued the conflict. At the death of Alcimus, the Syrian army left Judea, Bacchides pledging himself never to return. So Judea was left in peace for seven years.

At this juncture, Alexander, professing to be the son of Antiochus Epiphanes, raised the standard of revolt at Ptolemais. Demetrius in alarm hastened to confirm the authority of Jonathan, who immediately took up his residence at Jerusalem and engaged in the administration of affairs. Alexander also sought his alliance, appointing him high priest, and admitting him to the rank of "friend of the king," at the same time releasing Judea from tribute. Not only were there more valuable offers, but there was no remembrance of misrule and oppression to give occasion for mistrust. They were promptly accepted, and at the feast of Tabernacles, the same autumn, Jonathan put on the vestments and trappings and exercised the functions of high



priest. The event justified his decision. Demetrius fell in battle, and the new monarch succeeded to his dominion. The accession of the Asmonean priest to the government of Judea was opposed by many of the Jews, but the new king drove away his adversaries. When, five years later, Demetrius, the son of the former king, laid claim to the royal authority, Jonathan adhered loyally to Alexander, and upon the defeat and death of that king, he was confirmed in office by Demetrius, the new monarch. But the latter refused afterward to carry into effect his promise to remove the garrison from the fortress at Jerusalem, and when Tryphon, a former general of Alexander, proclaimed his son Antiochus, Jonathan became a supporter of the movement. It was successful, and the young monarch gratefully confirmed the Hebrew prince in his authority, even to extending to him the honors of a member of the royal family.

Jonathan then undertook to recover Palestine for the king. His efforts were successful, but Tryphon, who was entertaining projects of his own, perceived that the Hebrew chief was likely to check them effectually. Not daring to meet him in battle, he made him prisoner by treachery and then prepared to invade Judea.

At this exigency, Simon, the last of the five brothers,<sup>a</sup> was placed in command of the Jewish forces. He was inferior to none of them in courage and strategic ability, but superior as "a man of counsel." He put Jerusalem in a state of defense, and followed up the movements of Tryphon, circumventing him in every effort. Unable to gain advantage by artifice or force of arms, Tryphon gave up the contest, put Jonathan to death and returned home to murder Antiochus and usurp the crown of Western Asia.

Simon immediately opened negotiations with Demetrius with such success that the king granted his requests, acknowledging him as high priest, cancelling all claims for moneys expended in Judea, the crown tax and every other tribute. "Thus was the yoke of the heathen taken away from Israel." Money was coined<sup>b</sup> and "the people began to write their instruments and contracts in the first year of Simon the High Priest, the Governor and leader of the Jews." A convention of the Priests and representatives of the people, also issued an edict and ordinance

<sup>a</sup>One had perished in the battle with Eupator, and another was slain by a party of Arabs.

<sup>b</sup>The inscriptions upon the coinage of the Asmonean princes and that of Bar-cochbas in the reign of the Emperor Adrian, were made in Samaritan letters.

establishing the office permanently in his family. King Antiochus, the brother of Demetrius, added to these powers the right of coining money. The freedom and sovereignty of the Jewish nation thus received due acknowledgement both from the overlord and the people.

*(To be concluded.)*

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How pale, thin, ineffectual do the great figures we would fain summon from History rise before us! Scarcely as palpable men does our utmost effort body them forth; oftenest only like Ossian's ghost, in hazy twilight, with "stars dim twinkling through their forms." Our Socrates, our Luther, after all that we have talked and argued of them, are to most of us quite invisible; the Sage of Athens, the Monk of Eisleben; not Persons, but Titles. Yet such men, far more than any Alps or Coliseums, are the true world-wonders, which it concerns us to behold clearly, and imprint forever on our remembrance.

Carlyle, *Schiller*.

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## THE MYTH OF PSYCHE.

TOWNSEND ALLEN.

Wise were the ancient Greeks to symbol forth  
In myth of Psyche, true as beautiful,  
The human soul with wings of butterfly.  
For as the butterfly escaping free  
From dark confines of larval shroud,  
Unfolds with quivering joy its beauteous wings,  
And sails away on sunkissed scented air;  
So it must be, the soul of man will 'scape,  
When past earth's grub and larval state,  
And, casting off dull cerements, emerge  
With joy unspeakable into that realm  
Glimpsed oft by holy seers and dying saints;  
The state celestial, John ecstatic saw:  
All light and life and rapture without flaw.

## "SAVONAROLA" OF FLORENCE

THEOSOPHIST, REFORMER AND MARTYR. A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*(Continued from Vol. VI., page 319.)*

**A**T the beginning of the Fifteenth Century San Marco was a poor and dilapidated edifice, tenanted by an order of monks known as the disciples of St. Sylvester. They were a sorry lot of individuals, and such was the character of their corrupt and dissolute lives that several complaints from time to time were sent to Rome with requests for its dissolution as a monastic institution. Under the orders of their ecclesiastical superiors they were compelled eventually to leave San Marco and migrate to San Georgio, a small hamlet or village a few miles distant from Florence, on the other side of the river Arno, their place being taken up by a community of reformed Dominicans at that time residing at Fiesole, a town of great antiquity to the north of Florence. On their arrival they found it scarcely habitable and altogether unadapted for the purpose and objects of their institution. In this extremity, Cosimo, who had interested himself somewhat in their coming to San Marco, undertook to build for them a new monastery and gave instructions to Michelozzi, a noted architect, to begin the erection of it without delay. It took six years in building and was finished in 1443, at the cost of 36,000 florins, a large sum of money in those days, but as it enhanced his fame and added to his reputation and influence, he was content to pay the price. Amongst these half starved and semi-houseless monks, who during the building of the new convent were compelled to live in tents erected in the neighboring fields, were two brothers who had already acquired a reputation as mural artists and painters. Of the younger of them, who afterwards became known as Fra Angelico, no authentic ac-

counts have come down, save that at the early age of twenty he and his brother became members of the Dominican order at Fiesole; who his masters were and how he acquired his art no one can tell. Recognizing his transcendent genius and abilities as an artist, Cosimo commissioned him to paint the walls and cloisters of the convent, which he accomplished and has left behind him paintings which in the loveliness of their design and the magic beauty of their coloring have caused San Marco to become a shrine visited by art pilgrims from all quarters of the globe. His was a simple life and yet a beautiful one. His pictures are sermons. They elevate and lift us out of ourselves; Though in the world, he was not of the world. Whilst viewing in silent admiration his wonderful productions, the beholder seems to be in an ideal world gazing entranced upon embodiments of all that is pure, beautiful and lovely, existing we feel certain, somewhere in the universe. Though he died at Rome, and lies buried in the church of Santa Maria Sopra Minerva, yet lives he in Florence within the walls he loved and in the cells he filled with his creations of celestial love and beauty. Vassari, the greatest of art-historians, in his account of him writes: "He was of simple and pious manners. He shunned the worldly and selfish in all things, and during his pure and gentle life was such a friend to the poor and suffering that I think his soul must *now* be in heaven. He painted incessantly, but would never lay his hand to anything but what was pure and lovely. He might have accumulated and enjoyed wealth, but he scorned it and used to say that true riches are to be found in contentment. He might have ruled over many, but would not, saying that obedience was easier and less liable to error. He might have enjoyed dignities among his brethren and beyond them all, but he disdained these honors, affirming that he sought for none other than might be consistent with a successful avoidance of hell and the attainment of paradise. Humane and sober, he lived chastely, avoiding the errors of the world, and he was also wont to say that the pursuit of art required repose and a life of high thinking and aspiration, that he who illustrates the acts of the Christ without, should live with the Christ within. He was never known to indulge in anger with his brethren, a great and in my opinion all but unattainable quality, and he never admonished but with a smile. Thus he lived and thus he died and passed away into that higher life of light and love of which he came forth." Another writer

says of him: "He was as incapable of understanding evil as a child. His atmosphere was one of holiness and purity. To pure and holy persons he could give a noble and beautiful individuality, but absolute ugliness and deformity, grotesque and unreal, was all the notion he had of what is vile and wicked. To his cloistered soul, the higher mystery of beautiful evil was unknown, and his simple nature ignored the many shades of that pathetic side of moral downfall and ruin in which an unsuccessful struggle has preceded destruction." After the completion of the convent, Cosimo still further endowed and enriched it by the presentation of a library of rare books and manuscripts, the collecting of which at that time had become quite a mania. Constantinople, the last stronghold of the old Roman empire and the seat of Greek culture and learning, had recently been captured and taken by the Turks. Its scholars and men of learning, driven into exile, wandered in adjacent countries, and through want of necessaries of life were compelled to part with and sell their precious and valuable manuscript copies of ancient Roman and Greek authors, thus contributing to the cultivation of science and art, and the knowledge of antiquity then beginning to spring up and prevail throughout Europe. Expert emissaries, all men of culture and learning from various parts of Italy, were sent forth and commissioned by both princes and wealthy merchants to search after and purchase books and manuscripts regardless of price, provided they were antique, the possession of which brought honor and fame to their new owners. Of these collectors, the greatest was Niccolo Niccoli, who spent his whole life and fortune in the acquirement of manuscripts which at his death he bequeathed to the city of Florence. The executors of this noble bequest were, however, unable to carry it out, owing to the great indebtedness of Niccoli at the time of his death. They were ultimately purchased by Cosimo, who after reserving a few of the most precious, presented the remainder of them to the convent of San Marco, which henceforth became the resort of literati and scholars from all parts of Italy and was the first public library founded in that country. The fame and credit of San Marco were further enhanced by its first prior, the saintly Antonino, and greatly increased both at home and abroad by Savonarola during the latter and most eventful portion of his life. Though greatly patronised and lavishly supported by the descendants of Cosimo, especially by Lorenzo the Magnificent,



the history of San Marco is inseparably bound up with the noble lives, works and true heroism of Fra Angelico, Saint Antonino and Savonarola, a trio of great, lofty and unselfish souls, who lived not unto themselves, but devoted their energies, each in his own sphere, and spent and gave up their lives in teaching and making known to the generation in which they lived and labored, the reality of the Higher and Diviner life of which they themselves were the most eminent expounders and the most illustrious exemplars.

#### SAVONAROLA'S FIRST EXPERIENCE IN FLORENCE.

To those possessed of intellectual attainments and cultured minds delighting in the pursuit and acquisition of knowledge, it is a source of the greatest pleasure and highest enjoyment to find themselves in centers of learning and to mingle and come into intercourse with kindred souls "walking by the same rule and minding the same things" as themselves. This was especially the case with Savonarola on his first entry into Florence, which through the munificence and patronage of the Medici had then become famed throughout Italy and Europe as the center of light and learning, the home of Art and Science. For the first time in his life he came into contact with great literary and most learned men, such as Marsilius Ficinus, the justly celebrated student and translator of the works of Plato and Plotinus, Aspolitian, a famous latinist, and the celebrated Count Picus de Mirandola, a learned kabbalist and the "Admirable Crichton" of his times. These, with many others, by their splendid genius and learning, shed a halo of glory around Florence and caused her to become regarded as a second Athens, whither flocked and came students from all quarters. As he paced the cloisters and traversed the corridors of San Marco, adorned with the beautiful paintings of Fra Angelico, and held intercourse and conversation with the several professors and doctors of theology and philosophy and students of Art and Science, the soul and mind of Savonarola seemed to expand with new emotions of delight that were intensified as he became more intimately acquainted with Florence where, as it has been said, "Art and Nature contend for the palm of beauty." This dream of delight, however, was not of long duration, for as in Ferrara and its gay court life, he had learned the truth

of the old adage, "things are not what they seem," so in Florence Savonarola ere long discovered that with the few splendid exceptions of those whose names we have quoted, the philosophy current and taught at that time was of a very superficial and unsatisfactory character. The city was filled with a large number of students who were mere dilettante, owing to defective education and the slight and meagre opportunities of acquiring the rudiments of solid learning and useful knowledge. Colleges and universities in general, and especially that of the Sorbonne in Paris, had become transformed into arenas of disputation, where learned professors and students of theology contested, wrangled and fought each other on the most trivial questions and subjects of debate, such as how many thousands of angels could dance upon the point of a needle? In these contests Plato and Aristotle were intellectual footballs, the sport and playthings of rival camps of students in philosophy whose knowledge of the works of these great men was in inverse ratio to the fury and anger they displayed in their heated controversies over the meaning of logical terms whether nominal or real. Mingling amongst the various grades and classes of society, Savonarola soon recognized and perceived the degraded state of morals prevalent in Florence, externally so fair and beautiful and comely. Virtue and honest patriotism no longer existed amongst the populace, whose minds and natures had become perverted by the gilded shows of vice and dissipation exhibited everywhere to their gaze and observation. The church as it then existed was an effete anachronism, and religion had degenerated into a travesty and a farce. The world of Europe was worshipping and bowing down to an image which was felt to be but an idol, a hideous sham. This was especially so in Florence, where the philosophy of Epicurus reigned rampant and found expression in songs and ditties which Savonarola heard hummed and sung in all parts of the city wherever he went, the productions of Lorenzo himself, one of which beginning thus: "*Dido-mani non ci e contessa*," embodied the sentiment of hopeless souls whose philosophy is "let us eat and drink, for to-morrow we die." We may imagine, but cannot describe, the great revulsion of feeling within the heart and mind of Savonarola on coming face to face with the real Florence, interiorly so foul and immoral. Sitting in his lone cell and meditating and pondering whole nights through upon the moral degradation and depravity

universally rampant in Florence and which are always the fore-runners and preludes of national ruin and extinction of states as of individuals, dim inklings and gleamings, fleeting and indistinct at first, flashed into his mind of the mission and great work for which he had been brought to Florence, to take up and achieve her moral renovation and spiritual awakening and recovery of her lost liberties, which apparently was so impossible, so improbable. Unknown to him, the great *Weltgeist* had come to him as it did to Moses wandering in the wilderness at the back of Mount Horeb, calling and bidding him to go forth and take up his life's work and mission, the deliverance and national regeneration of his brethren then oppressed and downtrodden in Egypt. It was an enterprise and undertaking demanding a power of mind, a strength of will and purpose, a determination of character, a fervid, deeply earnest and lofty enthusiasm that could brook all obstacles and persist through disappointment and misfortune, unchilled, undamped and undepressed, and also therewith, the additional accompaniment of intellectual and spiritual gifts and endowments rarely met with or found in due combination, yet most essential and necessary in taking up the unselfish work and oftentimes thankless role of a prophet and national reformer, or the functions of a teacher and leader of mankind. Yet was not Savonarola daunted and dismayed with the magnitude of the burden he felt himself called to take up and carry. With a nature such as his, compassionate and sympathetic, and with a temperament earnest and fearless and an ardent love of liberty, he was not unwilling to enter on a career attended and fraught with dangers to himself and devote his life's energies to recovering for Florence her lost freedom and the purification of church life and discipline. It was truly a Herculean labor, apparently a forlorn hope or attempt, involving a contest and struggle of one against wicked popes, crafty worldly prelates, perfidious and ambitious kings, princes and rulers, all professedly Christian, but in reality all worshippers of the great world god—Selfishness. The time was not yet come, nor was the opportunity yet ripe for Savonarola to take up the work and begin on his mission. Many important events had to transpire, many difficulties and obstacles to be cleared away and prejudices against him assuaged and removed out of his path ere he could enter on the great enterprise. Recognizing this necessity by a kind of spiritual clairvoyance, he readily and cheerfully complied

with the request of his superiors to undertake and devote himself to the education of the young novices, members of noble Florentine families attending the convent school with a view of entering the church. He therefore took up, as at Bologna, the humble position of a teacher, as it afforded the opportunity of rearing, training and educating a generation of upright and honest citizens.

The methods he adopted and followed were the same that had formerly proved successful and had endeared his name and memory in the minds and hearts of his pupils. The same results occurred now in Florence, and these novices coming under the influence of Savonarola's strong and loving nature, also deeply appreciated his unceasing efforts toward their intellectual improvement and spiritual development, and ultimately became imbued with a part of that diviner life which invested him with a halo of something that attracted them and compelled their respect, so that they learned to love and almost revere him. He was so thoughtful and considerate towards them, adapting himself to the mental capacities of each one of them, ever ready to help them in the analysis of an intricate Greek or Latin sentence, the solution of a difficult problem, and in the writing and composition of their essays, never sparing himself, and oft-times after long vigils and protracted meditation, lasting through the night, appearing amongst them in the classroom with the same loving look and smile on his face, for he had come to love them, and as they sat in rows before him in their white surplices, was accustomed to call them his *angel boys*, they were so bright, so fair and eager to learn under his tuition. He was a born teacher, and recognized that the development of the Higher Self in the period of childhood and youth should be the first aim and step in any system of education, whether parental or national. For a year or more Savonarola was engaged in this kind of work, and Lent was fast approaching when it was customary to make choice of preachers to give a course of sermons lasting through the Lenten season. Savonarola was unanimously elected by his prior and the frate of the convent to occupy the pulpit in the church of San Marco. From his first entrance among them and from daily intercourse with him, they recognized his power and influence, his superior attainments and great learning, which, far from exciting envy and jealousy in them, bound and attracted them to him, as he was always willing and

ready to impart knowledge they needed in their theological studies, without fee or gratuity. A fool! Some may exclaim. Well, he was a great humane and generous soul, and such are the crown and glory of mankind. His first appearance as a preacher in Florence was far from being a success. It was a lamentable failure, the cause being not in Savonarola himself, but in his hearers, who, accustomed to quite a different style of oratory, and coming not to be taught and edified but to criticise, to be amused and diverted with Ciceronean phrases and periods, were utterly unable to appreciate his preaching or recognize and detect in him the marks and characteristics of a true orator. Hence his audiences gradually grew less and less until at the end of the season they had dwindled down to twenty-five persons, including both women and children. To such a nature as Savonarola's this failure must have proved exceedingly painful and disappointing, and induced him to renounce all thoughts of preaching again and to devote his care and attention to the education and instruction of his youthful novices. This, however, was not to be the case. The power that brought him to Florence was, unknown to him, operating secretly and clearing the path in which he was to go.

#### THE SYNOD OF REGGIO—SAVONAROLA'S SPEECH.

At this particular juncture a diocesan synod of Dominicans was convened at Reggio d'Emilia, a town in northern Italy, whither Savonarola was elected and sent as their delegate by the brethren of San Marco. It was largely attended by ecclesiastics of all ranks in the church, as also by laymen from all quarters noted for their learning and literary abilities. The chief topic of their debates turned on the low state of morality and religion then prevalent not only in the church, but also in the general public, especially in large towns and cities. They saw, acknowledged and deplored the existent evils of the times and the religious depravation infesting all classes of society. They were men of discernment and deeply cognizant of the origin, the source and cause of the widespread corruption and general debasement of morals, against which they had to contend, yet they had not the daring courage to express their views and give utterance to the thoughts that engrossed their minds. They correctly diagnosed the disease but feared to propound an antidote



or prescribe a remedy for it. It was a subject bristling like a hedgehog with prickles, and therefore they refrained from touching it, knowing the danger they incurred in so doing. They discussed and quibbled over it, as an academical question, but were exceedingly cautious and discrete in their remarks and observations, and kept concealed their *arrieres pensees* on the subject. At length when it was on the point of being shelved or shunted aside by tacit consent and leaving it without coming to a decision, a delegate in an obscure part of the hall stood up and craved permission to address the assembly on a proposition he wished to submit to their serious and most thoughtful consideration. In a moment all eyes were turned toward him in wonder and astonishment, and ecclesiastics, monks and laymen asked themselves the question—who is he, and what has he got to say? It was Savonarola, and soon they had to hear and listen to what they themselves had been too timorous to express, too afraid to give it utterance. The president, having granted permission to the speaker, they all bent forward in silence to give ear to what the cowed monk from San Marco had to say. The proposition was brief and couched in few words—"The church itself needs to be reformed." It struck home at once to the hearts and conscience of every one of them, being but the expressed reflection of their own thoughts and convictions. In slow and measured tones, which rang out clarion like, clear and resonant through the hall, and in words clothed with power and strength, that brooked no gainsaying nor dispute, and rousing every heart in his audience as it had never been roused and stirred before, Savonarola sketched in vivid outlines the terrible and deplorable moral and spiritual degradation then existing throughout Italy, and depicted in graphic detail the infamy and wickedness taking place all around them, in the several states, kingdoms, principalities, republics, all continually warring against each other, all animated with jealousy and envy, conspiring, plotting, counterplotting and intriguing one against the other, and all claiming and professing to be Christians, believers and followers of the Prince of Peace who had solemnly declared his kingdom was not of this world. He had no occasion to go far for proofs and facts with which they were well acquainted. The history of Italy at that time, teeming with records of awful crimes unsurpassed in vileness and wickedness in the darkest age of old Roman depravity, was well known to his hearers, who

sat in rapt attention to catch every word that escaped from the lips of the intrepid speaker, as he thundered forth the question that fell in their midst like a fiery awe-inspiring bolt of heaven, "Who and what is the cause of it all?" Pausing a moment and looking down upon the sea of upturned faces directed toward him, Savonarola proceeded to deal with the dreaded question they had not dared to broach and discuss. "*Ex nihilo, nihil fit*," he exclaimed, "from nothing, nothing comes forth. Every existent thing in the world has a cause and there is not a cause that does not produce an effect." From the annals of history, he showed that evil and wrongdoing amongst kings and rulers produced like results in the lives and circumstances of their subjects, that as with flocks and herds of animals following their leaders, so with human nature, it follows and imitates blindly those whom it regards and looks up to for guidance and protection, becoming brave, virtuous and strong, or depraved, licentious and weak, according as their rulers, whether kings, presidents or chieftains, are such in their individual characters. "And who," Savonarola asked, "is the great exemplar to monarchs and potentates, who the guide, director and teacher of all nations and people, of kindreds and tongues, is it not the Church? Wherefrom, then, all the depravity and wrongdoing so general and widespread throughout our Italy and Europe? Is it not because the Church, ignoring the teachings and example of her great head and founder, forgetful alike of His admonitions and precepts, and those of His great apostles, Sts. Peter and Paul, has fallen like Lucifer, star of the morning, from her high vocation and position, as the depositary of all divine truth and light and become selfish and worldly in her dreams of temporal power, wealth and dominion, and is now, not the regenerator of society and the enlightener of the world, but the corrupter of kings and princes who follow in the wake and track of their example. And what will the end be? Already the great angel of the Apocalypse is about to lift up his voice and cry aloud, Babylon, the great, is fallen! Our Holy Mother Church is rushing blindly on to ruin and extinction, a doom she can only avert and escape by self-purgation of centuries of selfish wrongdoing and returning to the faith, the purity and simplicity of her early days. Let her awake from and cast away her dreams of imperial power and temporal dominion and cease from her simony and unholy traffic in benefices and endowments, let her ministers clothed in gar-

ments of righteousness and purity become not lords and princes over, but servants, devoting themselves to the cause of suffering and erring humanity, then will she regain her lost prestige, and, recovering her forfeited powers and graces, become again the great center of light and truth to all mankind. Placing herself in the vanguard of civilization, out of her as from the primal Eden shall go forth the pure river of the water of life, clear as crystal, to all quarters of the world, that shall be for the healing of the nations. Then will she also realize and accomplish her true destiny, and shine as the heavenly city, that in the sublime symbology of the Apocalypse, hath no need of the sun neither of the moon to shine in it, for the glory of God shall lighten it and the Divine Shekina be the light thereof. And the nations of them that are saved shall walk in its light, and kings and rulers bring their glory and honor into it. Her gates shall not be shut to all by day and there shall in no wise enter into it anything that defileth, neither whosoever worketh abomination or maketh a lie, but they that are written in the Lamb's 'great Book of Life.' "

As Savonarola ceased speaking, the vast audience remained seated for a time speechless and silent, then ecclesiastics, monks and laymen, rose up and went to their various homes, pondering deeply and reflecting long on the words they had heard. The life work and mission of Savonarola had commenced.

*To be continued.*

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## CONCENTRATION.

BY ALICE LE PLONGEON.

Would'st thou a purpose great achieve—  
Renounce all lesser joys, and cleave  
With action, unto this ideal  
Which, wrought by WILL becometh real.

## THE SEPPER HA-ZOHAR;

OR,

## BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

“A KABBALISTIC SYMPOSIUM BY RABBI SIMEON'S STUDENTS.”

*(Continued from page 64.)*

**R**ABBI ELEAZAR spake and said: “It is written ‘the voice of the Lord is upon the waters. The God of glory thundereth, the Lord is upon mighty waters’ (Ps. **xxix.** 3). These words allude to the celestial river whose life-giving waters circulate and flow throughout the world and give life and strength to every creature that breathes and moves upon the face of the earth. ‘The God of glory thundereth’ signifies the sephiroth *Geburah* (power) as expressed in the words, ‘but the thunder of his power (*Geburah*), who can understand!’ (Job **xxvi.** 14). This awful power it is that proceeds from the left side of the sephirothic tree, by and through the God of glory that is on the right side. ‘The Lord is upon mighty waters’ alludes to the sephiroth *Hochma* (heavenly wisdom) described as God upon mighty waters, that is upon the secret place from which they flow forth, as it is written, ‘Thy paths are on the mighty waters’” (Ps. **lxxvii.** 19).

After this brief interlocution, Rabbi Simeon resumed his discourse and said: “It is written, ‘Over against the border, shall the rings be for the places of the staves to bear the table’ (Ex. **xxv.** 27). What is the esoteric meaning of the word ‘bor-

der' (misghereth)? It refers to the secret place in the tabernacle kept continually closed to everyone except to him whose duty it was to enter therein and light the lamps. It was therefore called the 'closed place' and symbolized the world to come or the hidden and unseen world. The rings here mentioned, of which there were three linked one with the other, signify the sacred chain of the three elements, water, air and fire. The water proceeds from the air, the air from the fire and fire from the water. Thus these elements, though apparently different, are radically the same. 'Places of the staves' denote the modal combinations which these elements assume in the various types of things and creatures existent in the universe, the *modus operandi*, of which, Nature's great secret, is not imparted to a worldly minded man to fathom or understand. He remains ever in the outer court and is never permitted to enter her adytum and view the mysteries of the inner temple or Holy of Holies, inasmuch as the sight only of them would prove fatal to him. And this is why it is written 'the stranger that cometh nigh, shall be put to death' " (Num. i. 51).

"The letter B in the word Brashith is written larger than any other letter in the Pentateuch. What is the reason of this?" asked Rabbi Jose, "and what is the esoteric explanation of the six days of creation which has been handed down by preceding adepts and teachers?"

Replying to these questions, Rabbi Simeon said: "As in Scripture is found the expression 'The cedars of Lebanon,' distinguishing them from all other cedars, so the six days of creation are separated and characterized especially as the days of *Brashith* (creation). With reference to these important days the Scripture thus refers to them: Thine Oh Lord is the greatness (gedulah), the power (geburah), and the victory (netzach), for all things in heaven and earth are thine. Thine is the kingdom (malcuth) and thou art exalted as head above all" (1 Ch. xxix. 11). The word "All" in this verse signifies the just or the good law which prevails throughout the universe. The targum paraphrases these words thus: "The All (or the good law) binds together heaven and earth. It is the basis on which the universe is built. In heaven it is symbolized by the sephira Tiphereth (harmony or beauty) and in the world by the children or sons of light. This is the reason why the Scripture begins with the letter B (the numerical value of which is two) in the word Brashith, B—'two,' rashith—'beginning,' that is to say,



by the second 'beginning,' or, in other words, by *hochma* (wisdom), the second in the first sephirotic triad, and which is the signification given by the targum of Jonathan Ben Uzziel to this word. Brashith, for though *hochma* is placed second in the manifestation of Ain Soph (the boundless One), it is in essence one and the same with Kether (the crown), the supernal or higher sephira. The signification then of the initial words of Scripture, Brashith bra, Alhim (translated in the English version, 'In the beginning God created'), is this: By *hochma* (wisdom), the second manifestation of the Divine, or, in other words, the Creative Logos or Alhim created the heavens and the earth. From it proceeded the light which enters as a principle of life into every living existent thing and creature, as it is written, 'A river went forth out of Eden to water the garden,' that is, to prepare and qualify the earth for the production, growth and development of animated existences. By the word Alhim is signified the ever-living eternal Alhim.

'Now the words 'bra Alhim' created Alhim seem to indicate that Brashith, the supreme Alhim or Logos, created the lower Alhim. And this is true, for, owing to the celestial river from which all life has flowed into the universe, the first and the third sephiroth, viz.: Kether (crown) and Binah (understanding) in an ineffable manner, becoming united, gave rise or origin to the lower Alhim, who created the world and was thus the proximate source of all life necessary for its subsistence and endurance. To this Alhim was entrusted all power, both in heaven and earth, after they had been called into existence. The words 'athha-shamayim' (the heavens) indicate that it was only after the ever-living and eternal Alhim had manifested as *hochma* the creative Logos that the third manifestation or Logos descended from on high upon the earth. Then it was that the three supreme Logoi became blended and unified in the work of creation, and then was it also that the sacred chain of three rings became complete and the resplendent light was manifested on creation as intimated in the words 'Brashith bra Alhim, ath hashamayim vatharetz.' In the beginning God designed the world. By the second 'beginning' (*hochma*), wisdom, He formed it, and by the third 'beginning' (Binah), understanding, He manifested it and caused the light to descend from on high upon the world below. I now understand and grasp the esoteric meaning of the strange enigmatical words, 'Shall the axe magnify itself against him that heweth therewith' (Is. x. 15). It is to the hewer and not to

the axe that honor must be ascribed, so to the first and supreme Logos who created the world by the other Alhim, or Logoi, should and ought to be attributed honor and glory."

Said Rabbi Jose: "This is the interpretation of the mystical words, 'What nation is there so great that hath God so nigh unto them as our Jehovah Alhim' (Lord of the Alhim) (Deuter. iv. 7), alluding to the supreme and other Alhim or Logoi, who were the *Pachad* whom Isaac the patriarch worshipped and which, though differing in their manifestations, were one and the same in essence. The allocution of the words *Brashith* to the ten sephiroth is as follows: *Brashith bra* refer to Kether (crown), and *Hochma* (wisdom), *Alhim* to Binah, *ath* to gedulah and geburah, *hashamayim* to Tiphereth, *vath* to Netzach, Hod and Yesod and *ha-aretz* to malcuth.

(To be Continued.)

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## THE HOLY GRAIL.

TOWNSEND ALLEN.

Though thou seekest far and near,  
Over mountain, plain and mere,  
All thy search will not avail,  
Thou shalt never find the Grail,  
Till through holiness its light  
Gleams upon thy inner sight.

Nowhere on material ground  
Is the mystic chalice found;  
When each selfish wish is stilled  
And thy heart with pure love filled,  
Then the holy cup will shine  
In thy soul, redeemed, divine.

## MOMENTS WITH FRIENDS.

*"Do the dead live in families, in communities, and if so is there a government?"*

Those who depart this life take a rest which is long or short, according to their needs. They then continue their existence in the after state as they had lived on earth. But there is this difference, that whereas life on earth required all the constituent principles of a man to be present in this world, the after state requires only a vehicle suitable to the plane on which the mind, the ego, functions.

Has man lived with his family or in a community on earth according to his desire, it will then also be his desire to continue this sort of life in the after-death state. If he has preferred a solitary life, or a life devoted to study or research, then he will not desire a life among others; but in either case, according to what was his desire in physical life, so will his desire continue after death.

After death, man, the ego, the mind, continues with all his faculties, but minus the physical body and the form of that physical body. Wherever his thought and interest lay there will the man be. When, however, the mind is separated from the world by the severance from its physical body, the medium of expression and communication with the physical world is cut off and the man cannot be with the physical bodies of his family or the community which had occupied his thought. If, however, his thought of family or community had been strong he would be in thought with them or hold them in his thought as one may be in thought with his family or friends while living in the world even though he be living in a distant country. He would not have new thoughts, nor derive information concerning the family or community after his death, nor be about them knowing their fate, as is sometimes erroneously supposed. After death man lives in thoughts which he had had while in physical life. He thinks

over again what he had thought during life.

There is a world of thought, which is after all the world which man really lives in even while in a physical body, for the world is to him as he translates it into his thought world. But there is another world which lies between the thought world and the physical world which is the desire world (*kama loca*). In the desire world are the passions and gross desires of man. So that after death there is a desire body of man from which man, the mind, must free himself if he is to have any period of enjoyment or rest in the after death states. In rare instances, man, the mind, is enslaved by his gross desire body, in which case he might frequent the place of his former family or community. In such particular case, however, the mind would appear to be drugged or intoxicated. The desire would be the dominant factor. Such an apparition would act much the same as one under the influence of a drug or intoxicant. Nevertheless, the desire would make itself manifest even as the drunkard makes manifest his desire. Only in few appearances of such desire bodies is the mind present. As the mind conceived of family life or community life as an ideal in its physical world, so will the same mind hold family or community life in the ideal thought world in its after death state. But whereas in this physical world the ideal life seemed to be shadowy and vague and the physical life the real and matter of fact, now the condition is reversed; the ideal world is the real and the physical has entirely disappeared or simply remains an abstract ideal.

Yes, there is a government in the after death states. Each of the states after death has its own government and the laws of each state control that state. The law of the desire state is indicated by its own name: desire. The ideal world is governed by thought. Each state is controlled automatically by desire, or ideal thought, each according to its nature, and all according to justice.

*"Is there a punishment or reward for the deeds done by the dead, either while in life or after death?"*

Yes, and each deed brings its own result, according to the action and according to the motive and thought which prompted the action. Many who act in this world act ignorantly, nevertheless the action brings its reward or punishment. The one who pulls the trigger of a gun that he didn't know was loaded and shoots off his finger, or the hand of a friend, suffers the results physically quite as much as though he had shot with intention to injure. The physical punishment is the same. But he does not suffer the mental punishment which would ensue as remorse, which he would suffer had he performed the action with knowledge of what would take place.

This applies to the question while living in the physical world. But there is another side which is the after death state. Those in the after death state act only as effects following causes. This world is the world of causes as well as of effects, but the after states are only of effects. The desire body continues to act after death according to the impetus permitted it during physical life. Therefore, the deeds performed by the astral entity, or even by the mind in its ideal world, are only results, not causes. They are the consequences as reward or punishment for deeds performed in the physical world. But these deeds are not in turn rewarded or punished.

The terms "reward" and "punishment" are theological terms. They have a personal and selfish meaning. Whether in this or any other world, the true law interprets punishment to mean a lesson given to the performer of wrong action. Reward is the lesson given to the performer of right action. The lesson which has been called punishment is given to the performer to teach him not to do wrong again. Reward teaches the consequences of right action.

In the after death state, the desire body suffers much the same as a man of strong appetites, when he has not the means nor the opportunity of satisfying his appetite. The physical body is the medium through which the desire body satisfies its appetite. When the desire

body is deprived of or cut off from its physical body at death, the appetites remain, but it has not the means of gratifying them. So that if the desires have been intense and for physical gratification there is after death the hunger of desire, or the burning of passion, but without the means of gratifying or appeasing it. But the mind whose ideals were high, experiences all the joys attending the fulfillment of these ideals, because it is in the world where ideals are.

Thus we have in the after death states punishment or reward, or more properly called, the lessons of right and wrong action, as the results of the thoughts, deeds and actions performed while living in the physical world.

*"Do the dead acquire knowledge?"*

No, they do not in the proper sense of the term. All knowledge which the mind acquires must be acquired while living in a physical body in this physical world. Here is where it must acquire knowledge if knowledge is to be acquired. After death we may pass through a process of digesting or assimilating, but only of the things acquired in this world, in the same sense that an ox might chew its cud while in its manger, but only of that which it has carried with it from the field. So the departed lives over or digests those desires, thoughts, or ideals, which it has generated, developed and garnered during life. The real knowledge of all the worlds must be acquired while living in this world. The entity cannot acquire after death what it has not known during life. It may magnify and live over again what it has known during life, but it can acquire no new knowledge after death.

*"Do the dead know what is going on in this world?"*

Some may, others cannot. It depends on what we mean by "the dead." The earth bound desire bodies are the only class of the many classes of "the dead" who may know what is going on in this world. But then they can know only what is going on as it is related to the desires and cravings which they had experienced during life, and which goings on are related to them. As for example, the de-

sire body of a drunkard would know only what was going on in the world as it related to his desire for drink and even then only when he could find the neighborhood and people who were addicted to drink. He could find the neighborhood by the natural attraction of like to like, but in order to experience what was going on he must do so through the physical body of one who drinks, which he would do by entering and obsessing the one who drinks. But the desire body of a drunkard would not likely know what was going on in the world of politics or of literature or art, nor would it know or understand the discoveries in astronomy or the mathematical sciences. As each person seeks the environment most agreeable in the physical world, so desire bodies would be attracted to physical environments suitable to the nature of their desires.

The question is, could they know what was going on even in those localities? The ordinary desire body could not, as it has no physical organs through which to see physical objects. It may feel the desire and be near the object of its expression, but it could not see the object unless it entered into a human body and used the organs of sight or the other senses to connect it with the physical world. At best, the ordinary desire body can see the astral counterparts only of the desires of the physical world.

The mind which had severed its connection with the body and passed into its ideal world would not know what was going on in the physical world. Its ideal world is to it its heaven. This heaven or ideal world would cease to be such if all of the things in the physical world were known. The ideals of the earth world may be known to the departed in the ideal world, but only as these ideals are the same, such as are being experienced by the mind in its ideal world.

*"How do you explain cases where the dead have appeared either in dreams, or to people who were awake, and have announced that death of certain persons, generally other members of the family, was near?"*

A dream which is not due to a physiological cause comes from the astral

world or from the thought world. The death of a person announced in a dream simply means that the one announced to die has already set up or generated the causes which are to bring about his death, and the causes thus set up are reflected into the astral world. There they may be seen as a picture; all the circumstances attending the death may also be seen if sought for. Thus dreams, of the deaths which do take place, as announced, may be seen by anyone coming into contact with the current of thought which caused the picture. In the case where someone appears in the dream it means that such appearance directs the attention of the one in dream to the coming death. This would be done either to attempt to avert the death, or to prepare the one for it, or as an example to be noted by those most concerned.

The same principle would be involved in the case where the dead have appeared and announced the coming death of another to a person who was awake, except that the eyes of the person would be sensitized to the appearance, or the astral sense quickened to perceive the appearance. The same reasons would be applied. But the difference would be that whereas the mind sees in dream more clearly than in waking life, and therefore the astral entity need not be dense, the apparition would have to be more pronounced and the physical senses brought into play in order to perceive it. The dead who thus appeared would be the desire body which was connected or related in some way with the one whose death it announced. But all persons so announced to die do not always die as announced. This means (when the person is not deluded by fancy) that the causes which absolutely require death have not been actually evoked, but that death will follow unless countercauses are set up to avert it. When the proper action is so taken the death may be averted.

*"Are the dead attracted to members of what was their family while on earth, and do they watch over them; say a departed mother over her young children?"*

It is possible that one of the departed



members of a family may be attracted to one or others of the family if there is an unfulfilled desire which was strong during life. As, for instance, one who desired to convey a piece of property to another which he had possessed during life by trickery. As soon as the conveyance was made, or the one entitled came into rightful possession, the desire would be fulfilled and the mind freed from the bonds holding it. In the case of a mother watching over her children, this is possible only where the thought is so strong during life and the moments of death as to hold the mind of the mother to the conditions of her children. But this must be loosened in order that the mother be freed and the children be allowed to work out the destiny which they had created in former lives. After passing into her ideal world or heaven, the departed mother has still in thought the children who are dear to her. But her thought of the children cannot be disturbed in her ideal state, else the state will not be ideal. If the children suffer she cannot know it without suffering herself, and suffering has no place in the ideal world. Suffering forms a part of the lessons and experience of life from which the mind so suffering acquires knowledge and learns how to live and think and act. What does happen is that the mother, holding in thought the children who are dear to her, might affect them through thought. She cannot watch over them in their physical welfare, but she may by her high ideals convey such ideals to them when their thoughts and lives will respond. In this way not only may the children of parents be aided by those departed, who are in the ideal world or heaven, but all departed friends may help those now living in this world if the ideals of the departed have been high and noble during their contact and friendship in physical life.

*"In the world of the dead is there the same sun and moon and stars as in our world?"*

No, certainly not. The sun and moon and stars are said to be physical bodies in a physical universe. As such they cannot be, nor be seen as such, after death; for though the thought of them may be carried in the mind after death the thought would be different from the

objects. The astronomer whose thought had been entirely taken up by his study while living, may after death be still engrossed with his subject, yet he would not see the physical moon and stars, but only his thoughts or the ideas of them. The sun and moon and stars furnish to the beings on earth three kinds of light of varying power and intensity. The light of our physical world is the sun. Without the sun we are in darkness. After death the mind is the light which illuminates the other worlds as it also may illuminate the physical. But when the mind or ego leaves its physical body the physical is in darkness and death. When the mind separates from the desire body, that body is also in darkness and it must also die. When the mind passes into its ideal state it lights up the obscure thoughts and ideals of life. But the physical sun, or moon, or stars, can throw no light on the after death states.

*"Is it possible for the dead to influence the living without the knowledge of the living, by suggesting thoughts or deeds?"*

Yes, it is possible and it often does happen that disembodied entities whose desires were strong and whose life had been cut off have by their presence incited persons who were susceptible, to commit crimes which they would not have done without that influence. This does not mean that the action is entirely due to the disembodied entity, nor imply the innocence of the one who committed the crime under such influence. It simply means that the disembodied entity would seek or be attracted to the one most likely to be influenced. The one most likely to be impressed must either be a medium without high ideals or moral strength, or else one whose inclinations are similar to those of the entity that impressed him. This is possible and often is done without the knowledge of the one incited to action. So also is it possible for thoughts, which are of a higher character, to be suggested to others, but in such case it is not necessary to go to the dead for thoughts, because thoughts of the living have far more power and influence than thoughts of the dead.

A FRIEND.

There are four kinds of psychics. The physical psychic attains to physical soul-husbands and soul-wives, to intercourse with incubi and succubi and to having his body obsessed. The astral psychic unfolds and uses lower psychic faculties. The mental psychic reaches into the higher psychic realms, but the spiritual psychic alone knows and has the power of prophesy and the power to will.

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## PSYCHIC TENDENCIES AND DEVELOPMENT.

**E**PIDEMICS of different kinds appear in every age. Many epidemics have visited us, among them psychic epidemics. A psychic epidemic prevails when many people in a community give rein to that side of man's nature which inclines to the mysterious and they deal with such subjects as omens, fortune telling, dreams, visions, communication with creatures of the invisible worlds, and the communication with and worship of the dead. These epidemics, like other movements, come in cycles or waves. When they are well under way there appears a general tendency among people to develop as sport or as study psychism and psychology. Different peoples, different conditions of climate, environment and the particular cycle or period of time bring out different phases of psychism.

Owing to the modern materialistic turn of the scientific mind, the study of psychology, the science of the soul, has been discredited and any suggestions as to the possession, development or inclination to the study of psychic faculties have been disposed of by the scientific mind with ridicule and contempt.

If one was in possession of psychic faculties, or believed in their development, he was considered by the hard thinkers to be either an impostor, a hypocrite, or to be mentally unbalanced or a fool. And some of the keenest thinkers who gladly would have investigated psychism and psychology have not been strong enough to stand against the weapons of ridicule and contempt, as used by their fellows.

But the cycle has turned. The scientific mind has with great seriousness begun to investigate the psychic faculties in man. It is now the fashion for people to be psychic: to see, smell and hear strange things, and to feel creepy and spooky. This is a quick reaction from modern materialism, but primarily it is due to the season, the cycle or period of time which we have entered. This cycle is causing the physical organism of man to become more susceptible to the influences from the invisible worlds which surround and permeate our physical world, although these worlds are as they were before the organism of man was so responsive to them.

For ages past the human mind has been intent on ideals and objects which have been material in their nature; but since the latter part of the nineteenth century the mind has been directed to new lines of thought, to new ideals and aspirations. It has been pointed out that there are worlds hitherto undreamed of which may be opened up to man. It has been shown there are possibilities for his development far beyond anything which he had considered himself capable of attempting or attaining.

As a result of such thoughts, many societies have been formed for the study and research into psychical matters. Some of these societies teach and encourage the development of psychic faculties. Some make a business of it, and some prey on the credulity of people by pretending to have and to impart for money powers and knowledge which they have not.

But psychic tendencies are not restricted to societies specially organized for that study and practice. The psychic wave has affected religious bodies as it has those not particularly interested in religion. In fact, religion has always depended on the psychic nature and tendencies of man for its strength and power over his mind. Following the first teachings of any founder of a religion and his associates there have been developed hard and fast rules and observances, which are imposed on the people. The advocates of the particular religion have often departed from its true teaching to gain

followers, to build up a church and to increase the power of the church. To do this they abandoned reason and appealed to the psychic emotional nature of man. They first stirred up his psychic nature and inflamed his sympathies, then controlled and enslaved his mind. It is more difficult to control man by an intellectual process. The mind can never be enslaved by an appeal to reason. A religion always controls man by inflaming his emotional psychic nature.

When any spiritual movement is started there is usually the tendency of its followers to degenerate by psychic practices. If such practices are indulged in before members of that body are qualified physically, morally and mentally to begin the practices, disruption and confusion and other unfortunate happenings will inevitably result. It may be well to say a few words concerning the advent of psychical tendencies and spiritual aspirations now manifest.

The psychic wave now passing over the world began in the latter part of the last century. In a section of one of the New England States there had been a spiritistic outbreak which then seemed to be a local affair. But spiritism is only one of the phases of psychic tendencies. The psychic tendencies were really inaugurated in New York by Madam Blavatsky, who formed the Theosophical Society, in 1875. The Theosophical Society was formed by Madame Blavatsky as a working instrument through which Theosophy was to be given to the world. The Theosophical Society was of course composed of men and women of the age, whereas Theosophy is the wisdom of the ages. Through the Theosophical Society were presented by Madam Blavatsky certain theosophical teachings. These teachings apply to subjects covering the entire range of thought and introduced to the Western world problems not before considered. They apply to mundane affairs as well as to ideal and spiritual aspirations and attainments. However enigmatical an individual Madam Blavatsky may have appeared to some people, the teachings which she brought are worthy the most serious consideration and thought.

The many societies now engaged in psychical matters, and the mental and spiritual development of man, have received their real impulse through the Theosophical Society. The Theosophical Society made it possible for representatives of other races and religions to come to the Western world and present their different doctrines to the people. Western people

who would not have tolerated or given ear to religions other than their own were, owing to the strange Theosophical teachings, interested and made ready to consider anything from "the heathen." Eastern races came, they found a hearing in the West. Whether it is to be to the advantage of the West will depend on the integrity of the Eastern teachers, honesty in the presentation of their doctrines, and on purity of life.

Following the passing of Madam Blavatsky, the Theosophical Society was for a time convulsed and thrown into confusion by that which Madam Blavatsky had advised against: division and separation. Even then, although the Society was divided against itself, the teachings were the same. But as time progresses, some of the teachings are slightly changed. With continued division, there has also been a departure from the philosophical and spiritual tone of the teachings and a tendency to psychic practices. The Theosophical Society cannot be an exception to the law: if its members continue to give way to their psychic tendencies, they, as have other similar bodies in the past, will degenerate morally, mentally and physically and end in ignominy and reproach. There is one other possibility: if some inimical being of power should get control of one of the now existing Theosophical Societies he might by force of his will use the philosophical teachings with such changes as might suit his convenience, and, dominating that body, build up a church or powerful hierarchy. Such a course would be most unfortunate for humanity as the being of power, through the hierarchy, would have a hold on and dominate and enslave the human mind even more than the religions of the past or present have done. The Theosophical Society has done a great work in giving a portion of Theosophy to the world, but it would be much better to have every one of its societies stamped out of existence than to have all or any part of it become such a curse to humanity as to establish a so-called spiritual hierarchy from among its members with all the human weaknesses and shortcomings.

In other civilizations, those, for instance, of Greece, Egypt, and India, psychics have been made use of by the priests. Their psychics were used as oracles, for purposes of divination, of discovery, in the treatment of diseases and for communication with the invisible powers. The psychics of our civilization have been used for similar purposes, but more especially have they been used for the curiosity seekers, to produce sensation, and



to gratify the inordinate desires of test hunters and wonder lovers.

But the psychic tendency in our civilization, if turned in the right direction and controlled, will assist us in building up a civilization greater and grander and nobler than any of the past. On the other hand, psychic tendencies may hasten our destruction and bring our history to a close by insane desire for money, by the love of luxury, or by sensual gratification and worship of the dead. This civilization should be greater than others because of the physical organisms of the people, their adaptability to conditions, their ability to change conditions, their inventiveness, their readiness to grasp and make the best of a situation, their being equal to emergencies, and on account of their nervous force and mental activity.

There are disadvantages, as well as benefits, which may result from psychic tendencies and their development. Whether we shall have benefit instead of harm from psychic tendencies depends on the individual as it does on the nation. The influences which affect the psychic come from the visible and invisible worlds. Through our visible world there are constantly playing and interacting the forces and powers of the invisible worlds. Each world, visible or invisible, has its races and beings peculiar to itself. The entities from the invisible worlds come in contact with man through his psychic nature, and, according to his psychic tendencies, the invisible influences and entities will act on him and stimulate him to action. Creatures and powers at present undreamed of act on man through his emotional psychic nature. His mental visions and imaginary sounds and strange feelings are often caused by the presence of these forces and beings. While man is partitioned off from them by his limited physical sight, and walled in and protected from them by a strong, healthy physical body, he is safe, for his physical body is to him as a fortress. But should the walls of the fortress be weakened, as it may by foolish practices, then inimical creatures of the invisible worlds will break through and make a captive of him. The elemental powers of nature will drive him to all manner of excesses and he will be unable to resist any of their attacks. They will sap him of his vitality, make him incapable of controlling his physical body, enslave him to his desires, obsess his body, and dishonor and lower him below the level of a beast.

In the present stage of the ordinary man's development, psychic tendencies are as useless to him as whisky and astronomical instruments to an American Indian. The benefit of psychic tendencies and psychic faculties are that they make man responsive to nature, and put him in sympathy with his fellow man. They are the instruments which he may use for seeing into and understanding the details of nature and of all natural phenomena. The psychic nature, if properly trained, will enable man to more readily change and improve his physical body and to bring it under control. The psychic nature, when controlled and cultured, will enable man to bring into the physical world the treasures which he may gather from the invisible worlds, to bring into physical life all the desirable ideals and ideal forms stored up in the world of thought, the mental world, and to make the physical world ready for the knowledge from the spiritual world.

The tendency of those interested in psychics and psychic development is to abandon reason or make their reasoning faculties subservient to the new psychic faculties and worlds opening up to them. This abandonment of reason at once unfits them for progress. To make faculties which are new, useful, their uses must be understood and care applied, until the new faculties are known and brought under the control of the reasoning being. Reason should never be abandoned.

People of the Western world, particularly in the United States, will continue to develop psychic tendencies, but they should appreciate and have a better understanding of the uses and abuses of psychic tendencies and their development, instead of as at present allowing their psychic nature to manifest and run riot.

Under present conditions, a normal healthy man is one whose physical cell-body ( $\alpha$ ) is closely knit with his astral molecule-body ( $\mu$ )—the design principle of form on which the physical tissue of the body is built.

The general make-up and characteristics of a psychic are usually quite different from those of a normal healthy man. A psychic is one whose astral molecule-body of form is loosely knit with the physical cell-body of cells, and the astral form, on account of its loose connection with the physical cell tissue, is more susceptible to the influences of the worlds around it which correspond to its nature.

There are natural-born psychics and psychics who become such by development. Psychics are born as such, owing to the physiological and psychic condition of their parents or the general conditions prevailing before and at the time of birth. All with psychic tendencies should become acquainted with the philosophy concerning the psychic nature before attempting psychic practices. The best means of combatting the dangers of psychism is the study of philosophy and the living of a clean life.

Those not born psychics may develop a psychic organism and become psychics by giving up their will and becoming negative and giving way to all influences which they feel, or by a weakening and breaking down of the resisting powers of the animal body through a vegetarian diet. These are the irresponsible psychics. But psychic organisms might also be developed by directing one's actions according to reason, by the control of one's appetites and desires, by the performance of one's duties, or by development of the mind through control of its functions. If the latter course is followed, the psychic faculties will develop as naturally as a tree puts forth leaves, buds, blossoms and fruit in the proper seasons. These are the trained psychics. There are very few.

The make-up of a psychic is like that of a kaleidoscope. The physical body is like the casing or sheath, the many-sided facets within like the senses in use; the colored and colorless objects which fall about on the glass at every turn of the case like the thoughts and desires which are thrown and reflected on the glass or astral body, the eye through which the pattern is seen is like the mind in the body, and the intelligence which discriminates concerning what is seen is like the real man. As kaleidoscopes differ, so do psychics differ in their quality and as individuals who handle the kaleidoscope differ, so do those who make use of their psychic nature.

The terms "psychic," "psychism" and "psychology" are frequently used, but the distinctions are not as sharply drawn as they should be. The word psychic comes from the Greek word *Psyche*, a beautiful mortal maiden, the human soul, who underwent many trials and hardships, but at last became an immortal by uniting in marriage with *Eros*. *Psyche* itself means the soul, and all words with this prefix have to do with the soul; thus psychism is that which is of the soul. But psychism as

used to-day has more to do with the nervous physiological action of the personality than with the soul proper. Psychology is soul science, or science of the soul.

In a more particular sense, however, and according to the Greek myth, Psyche in man is the astral molecule-body, or design principle of form (*linga-sharira*). Psyche was said to be mortal because the astral molecular body of form lasts only as long as does the physical body, its counterpart. The father, too, of Psyche was a mortal because as the past personality he also was subject to death. The astral molecular body of form of the present life is the sum total and result of one's thoughts in the preceding life—in the same sense that in the present life one's desires and thoughts are building for his next life the astral molecular form body, on and according to which his physical matter will be moulded. Psyche is beloved by Eros, which name is used in different senses. The Eros who first loves Psyche is the principle of desire which, unseen by Psyche, unites with her. Psyche the astral molecular body of form is the body through which all sensations are experienced as the pleasures and pains of the senses; is the giver of pleasure to desire. But as the mortal form, it dies. If, however, Psyche, the astral molecular body of form, the mortal soul, can successfully go through all of the hardships and trials imposed upon it, it passes through a metamorphosis similar to that of Psyche and her symbol, the butterfly, and is transformed into a being of a different order: from the mortal into an immortal. This takes place when the astral molecular body of form is changed from the temporary mortal into a permanent immortal; it is then no longer subject to death, for it has grown out of the larval state of the physical body of flesh. Eros is sometimes used to designate that portion of the higher mind, of the individuality, which enters into the astral molecular body of form (the *linga-sharira*) and is incarnate in the physical body. It is owing to the love of the mind for its mortal form, Psyche, in the physical body, that Psyche, the personal human soul, is eventually saved, raised from the dead and made an immortal by union with the mind. The different uses made of the names Psyche and Eros and the mystery of the relation of Eros to Psyche, the mortal personal human soul, will be more clearly understood as one becomes acquainted with his own nature and learns to distinguish between and relate the different constituent parts and

principles which make him the complex being which he is. A study of psychology will prove to man that he is made up of many Psyches, or souls.

There are four kinds of psychics: the physical psychic, astral psychic, mental psychic, and the spiritual psychic, as represented in the zodiac by the respective signs libra, ( $\text{♎}$ ) virgo-scorpio, ( $\text{♍}$ - $\text{♏}$ ), leo-sagittary, ( $\text{♌}$ - $\text{♐}$ ), cancer-capricorn ( $\text{♋}$ - $\text{♑}$ ). These four kinds are shown and explained in *The Word*, Vol. 6, pages 133-137. In the different zodiacs within the absolute zodiac, each zodiac represents man.

One may develop his physical psychic nature (libra,  $\text{♎}$ ) by breaking down his physical health, by improper food, by fasting, by ill treatment and abuse of the body, such as taking alcohol, and drugs, by inflicting pain, by austerities, by flagellation, or by excessive sexual indulgence.

The astral psychic nature (virgo-scorpio,  $\text{♍}$ - $\text{♏}$ ) may be developed by gazing fixedly at a bright spot, or by sitting alone in the dark in a passive condition of mind, or by pressing the eyeballs and following the colors seen, or by magnetic treatment, or by being hypnotized, or by the burning of certain incense, or by using a ouija board, or by attending spiritistic seances, or by the repetition and chanting of certain words, or by the assuming of physical postures, or by the exhaling, inhaling and retention of the breath.

The mental psychic nature (leo-sagittary,  $\text{♌}$ - $\text{♐}$ ), is to be developed by mental practices, such as the forming of mental pictures, by giving mental forms to mental colors, and by controlling all the functions of the mind through meditation.

The development of the spiritual psychic nature (cancer-capricorn,  $\text{♋}$ - $\text{♑}$ ) is brought about by the control of the functions of the mind when one is able to identify himself in the spiritual world of knowledge, in which all the other phases of the psychic nature are comprehended.

The attainment, powers or faculties developed by the foregoing classes of psychics are:

First: the belief in and practice of physical spiritual husbands and wives, or the intercourse held with actual incubi or succubi, or the obsession of one's body by some strange entity.

Second: the developing of clairvoyance or clairaudience, as



a materialization medium, or a trance medium, or a precipitation medium, or somnambulism.

Third: the faculty of second-sight, or psychometry, or telepathy, or divination, or ecstasy, or a powerful imagination—the image-building faculty.

Fourth: the attaining of knowledge, or the faculty of prophecy, or the power to create intelligently—the power to will.

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Every Poet, be his outward lot what it may, finds himself born in the midst of Prose; he has to struggle from the littleness and obstruction of an actual world, into the freedom and infinitude of an ideal; and the history of such struggle, which is the history of his life, cannot be other than instructive. His is a high, laborious, unrequited, or only self required endeavor, which, however, by the law of his being, he is compelled to undertake, and must prevail in, or be permanently wretched; nay, the more wretched, the nobler his gifts are. For it is the deep, inborn claim of his whole spiritual nature, and will not and must not go unanswered. His youthful unrest, that “unrest of genius,” often so wayward in its character, is the dim anticipation of this; the mysterious, all-powerful mandate, as from Heaven, to prepare himself, to purify himself, for the vocation wherewith he is called. And yet how few can fulfill this mandate, how few earnestly give heed to it! Of the thousand jingling dilettanti, whose jingle dies with the hour which it harmlessly or hurtfully amused, we say nothing here: to these, as to the mass of men, such calls for spritual perfection speak only in whispers, drowned without difficulty in the din and dissipation of the world. But even for the Byron, for the Burns, whose ear is quick for celestial messages, in whom ‘speaks the prophesying spirit,’ in awful prophetic voice, how hard is it to ‘take no counsel with flesh and blood,’ and instead of living and writing for the Day that passes over them, live and write for the eternity that rests and abides over them; instead of living commodiously in the Half, the Reputable, the Plausible, ‘to live resolutely in the whole, the Good, the True!’ Such Halfness, such halting between two opinions, such painful, altogether fruitless negotiating between Truth and Falsehood, has been the besetting sin, and chief misery, of mankind in all ages.

Carlyle, *Schiller*.

# SKY MESSENGER, DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN IN  
"SARTOR RESARTUS."

BY BENO B. GATTELL.

"Our Professor's method is not, in any case, that of common school Logic, where the truths all stand in a row, each holding by the skirts of the other; but at best that of practical Reason, proceeding by large Intuition over whole systematic groups and kingdoms; whereby, we might say, a noble complexity, almost like that of Nature, reigns in his Philosophy, or spiritual Picture of Nature; a mighty maze, yet, as faith whispers, not without a plan."

—Sartor Resartus.

## INTRODUCTION.

### SYNOPSIS.

**S**ARTOR RESARTUS, Thomas Carlyle's immortal work, is a divinely humorous presentation of the world as a spiritual world and of all its solid creatures and things as nothing but materialized spirit, to which presentation is added the story of the development of the faculties and character of one who saw and knew the spiritual world and came to bring us its message; a winged sky messenger, whose soul was "as one sea of light."

The philosophy rings true and is rendered in language which is often of unsurpassed, wondrous, poetic beauty and always winged, virile, striking, fascinating and precise—at times unusual and startling with unexpected turns. In this respect we may well say of Carlyle, as a writer of truth in poetic form, what he says of Burns as a poet: that "it will seem small praise if we rank him as the first of all song-writers; for we do not know where to find one worthy of being second to him." Like every true philosophy, Carlyle's is mystic. It is revealed with the humor of Carlyle, a character-humor which flows from a broad, all-enfolding, burning love of humanity, deep and tender sympathy with its foolishness and its materialism, and never leaves out of sight the mystery of the divine human soul, a humor which is "among the very highest qualities of genius."

The Sartor is a pretended critical review by an Englishman of a recent book, "Clothes, Their Origin and Influence," by Diogenes Teufelsdröckh, a German student. Inserted in the

review, is a biography of the author, Diogenes Teufelsdröckh, which the reader is given to understand is reconstructed from autobiographical shreds and memoranda. Then the great Clothes Philosophy is taken up again.

#### PICTURE GALLERY.

A few word-pictures taken from the numerous masterpieces with which the book abounds shall be inserted here as a small picture gallery. The subject of the first picture is *The Arctic Night*.

"Silence as of death," writes he; "for *Midnight*, even in the Arctic latitudes, has its character: nothing but the granite cliffs ruddy-tinged, the peaceable gurgle of that slow-heaving Polar Ocean, over which in the utmost North the great Sun hangs low and lazy, as if he too were slumbering. Yet is his cloud-couch wrought of crimson and cloth-of-gold; yet does his light stream over the mirror of waters, like a tremulous fire-pillar, shooting downwards to the abyss, and hide itself under my feet. In such moments, Solitude also is invaluable; for who would speak, or be looked on, when behind him lies all Europe and Africa, fast asleep, except the watchmen; and before him the silent Immensity, and Palace of the Eternal, whereof our Sun is but a porch-lamp!"

A little gem is the description of *The Cattle Fair* in a German village:

"But undoubtedly the grand summary of Entepfuhl child's-culture, where as in a funnel its manifold influences were concentrated and simultaneously poured down on us, was the annual Cattle-fair. Here, assembling from all the four winds, came the elements of an unspeakable hurly-burly. Nutbrown maids and nutbrown men, all clear-washed, loud-laughing, bedizened and beribanded; who came for dancing, for treating, and if possible, for happiness. Topbooted Graziers from the North; Swiss Brokers, Italian Drovers, also topbooted, from the South; these with their subalterns in leather jerkins, leather skull-caps, and long oxgoads; shouting in half-articulate speech,

amid the inarticulate barking and bellowing. Apart stood Potters from far Saxony, with their crockery in fair rows; Nurnberg Pedlars, in booths that to me seemed richer than Ormuz bazaars; Showmen from the Lago Maggiore; detachments of the *wiener Schub* (Offscourings of Vienna) vociferously superintending games of chance, Ballad-singers brayed, Auctioneers grew hoarse; cheap New Wine (*heuriger*) flowed like water, still worse confounding the confusion; and high over all, vaulted in ground-and-lofty tumbling, a parti-colored Merry-Andrew, like the genius of the place and of Life itself."

Here is a sketch of the study of the abstracted, rugged, gnarled and crusty, old German professor:

"It was a strange apartment; full of books and tattered papers, and miscellaneous shreds of all conceivable substances, 'united in a common element of dust.' Books lay on tables, and below tables; here fluttered a sheet of manuscript, there a torn handkerchief, or nightcap hastily thrown aside; ink-bottles alternated with bread-crusts, coffee-pots, tobacco-boxes, Periodical Literature, and Blucher Boots. Old Lieschen (Lisekin, 'Liza'), who was his bed-maker and stove-lighter, his washer and wringer, cook, errand-maid, and general lion's-provider, and for the rest a very orderly creature, had no sovereign authority in this last citadel of Teufelsdröckh; only some once in the month she half-forcibly made her way thither, with broom and duster, and (Teufelsdröckh hastily saving his manuscripts) effected a partial clearance, a jail-delivery of such lumber as was not Literary."

It will at once be remarked, these descriptions aside from their power and fascination which draw and compel the reader to become a part of the reality which stands forth visibly and tangibly, have this feature: that the scenes of life and of nature, the aspects of character and phase of development are by apt references, striking comparisons as well as contrasts, connected with still greater scenes, aspects and phases, and force the reader to take them in as part of a manifesting eternity, immensity, and as the perceptible veil of the divine and inconceivable. This ennobling and elevating effect is often produced by

a single sentence, or simple word. So in the description of *The Arctic Night*, the object is attained by letting the sun appear as the porch lamp of the eternal. The multi-colored, many sounding *Cattle Fair* is, through the tumbling, parti-colored *Merry Andrew*, vaulting in ground-and-lofty tumbling high over the elements of unspeakable hurly-burly of which he seems the genius as well as of life itself, shown to be an epitome of the whole of life. In the following scintillating biography of the Quaker, *George Fox*, the whole of earthly hardships, denseness, encumbrances, rubbish and oppression is dissolved and dwindles away, as the splendors of an interior world, the fire of the spirit, the temple of immensity are imaged behind it and with difficulty hidden by it. Carlyle conceived, quite in line with Theosophy, that certain souls are sent into this world for the definite purpose of ministering to the spiritual needs of their less developed fellow souls in human form.

“George Fox’s making to himself a suit of Leather. This man, the first of the Quakers, and by trade a Shoemaker, was one of those, to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself; and, across all the hulls of Ignorance and earthly Degradation, shine through, in unspeakable Awfulness, unspeakable Beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. Sitting in his stall; working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had, nevertheless, a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards, and discern its celestial Home. The task of a daily pair of shoes, coupled even with some prospect of victuals, and an honorable Mastership in Cordwainery, and perhaps the post of Thirdborough in his hundred, as the crown of long faithful sewing,—was nowise satisfaction enough to such a mind: but ever amid the boring and hammering came tones from that far country, came Splendors and Terrors; for this poor Cordwainer, as we said, was a Man; and the Temple of Immensity, wherein as Man he had been sent to minister, was full of Holy mystery to him.

“The Clergy of the neighborhood, the ordained



Watchers and Interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to 'drink beer and dance with the girls.' Blind leaders of the blind! For what end were their tithes levied and eaten; for what were their shovel-hats scooped-out, and their surplices and cassock-aprons girt-on; and such a church-repairing, and chaffering, and organing, and other racketing, held over that spot of God's Earth,—if Man were but a Patent Digester, and the Belly with its adjuncts the grand Reality! Fox turned from them, with tears and a sacred scorn, back to his Leather-parings and his Bible. Mountains of encumbrance, higher than Aetna, had been heaped over that Spirit: but it was a Spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man's force, to be free: how its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of Heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine.—'So bandaged, and hampered, and hemmed in,' groaned he, 'with thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move: not my own am I, but the World's; and Time flies fast, and Heaven is high, and Hell is deep: Man! be-think thee, if thou hast power of Thought! Why not; what binds me here? Want, want!—Ha, of what? Will all the shoe-wages under the Moon ferry me across into that far Land of Light? Only Meditation can, and devout Prayer to God.'

And read this description of decadent England, which fits decadent Europe also, where the outcry comes from a heart burning with the sacred feeling of brotherhood.

" 'Call ye that a Society,' cries he again, 'where there is no longer any Social Idea extant; not so much as the Idea of a common Home, but only of a common overcrowded Lodging-house! Where each, isolated, regardless of his neighbor, turned against his neighbor, clutches what he can get, and cries 'Mine!' and calls it Peace, because in the cut-purse and cut-throat Scramble, no steel

knives, but only a far cunninger sort, can be employed? Where Friendship, Communion, has become an incredible tradition; and your holiest Sacramental Supper is a smoking Tavern Dinner, with Cook for Evangelist! Where your Priest has no tongue but for plate-licking: and your high Guides and Governors cannot guide; but on all hands hear it passionately proclaimed: *Laissez faire*; Leave us alone of *your* guidance, such light is darker than darkness; eat you your wages and sleep!

“ ‘Thus, too,’ continues he, ‘does an observant eye discern everywhere that saddest spectacle: The Poor perishing, like neglected, foundered Drought-Cattle, of Hunger and Overwork; the Rich, still more wretchedly, of Idleness, Satiety, and Over-growth. The Highest in rank, at length, without honor from the Lowest; scarcely, with a little mouth-honor, as from tavern-waiters who expect to put it in the bill. Once-sacred Symbols fluttering as empty Pageants, whereof men grudge even the expense; A World becoming dismantled: in one word, the CHURCH fallen speechless, from obesity and apoplexy; the STATE shrunk into a Police-Office, straitened to get its pay!’ ”

#### HOW THE SARTOR WAS RECEIVED.

James Wood, an admirer of the great philosopher, says of the Sartor, that “there is not a young man born into this age, of an inquiring spirit, and a loyal, ingenuous, truth-loving nature, who believes in the divinity of the written word and has read his” (Carlyle’s), “that does not reverence his name as the most sacred we possess in the priesthood of letters, and would not rather part with all the literature of the time than with that single volume of his, written nearly forty years ago in the heart of a Dumfrieschire moorland, and known to almost all of us, by the title at least, as Sartor Resartus.”

Even among the mystical literature of the nineteenth century, the strictly theosophical English literature, Kerning’s mystical German treatises, and Emerson’s mystical writings, the Sartor stands out as a beacon, enlightening with power the mystery and darkness of human nature.

Carlyle, then about thirty-four years of age, wrote the

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(<sup>1</sup>) *Sartor Resartus* by Rev. James Wood. London. J. M. Dent & Co. p. xv.

Sartor at Craigenputtock, a farm solitary in the silent, Scottish wilderness of granite rocks and morasses, a place, according to Emerson, "amid desolate heathery hills where the lonely scholar nourished his mighty hurt." Not a person was there to speak to within sixteen miles, except the minister of Dunscore. The book was written between January and August, 1830. In August, Carlyle set out for London to place it if possible. In this he was not successful till several years had elapsed.

Carlyle, from 5 Great Cheyne Row, Chelsea, London—the house and location made world famous as the residence of the Sage of Chelsea—wrote to Emerson in August, 1834: "Nothing ever was more uncongenial than the soil this poor Teufelsdröckhish seed-corn has been thrown on here, none cries good speed to it, the sorriest nettle or hemlock seed, one would think, had been more welcome." For when the Sartor appeared finally in Fraser's Magazine in 1834, in instalments, all men were indifferent or finding fault.<sup>2</sup> "Sartor," said the publisher, "excited universal disapprobation." There were three exceptions: one was a letter by a Roman Catholic priest in Cork (Father O'Shea was his name) to a third person, containing a friendly recognition of the serial articles in Fraser's; the other was a letter from an unknown minister from over the seas. The writer of that letter was Emerson in Boston.<sup>3</sup>

His letter to Carlyle contained a fine appreciation and

(<sup>2</sup>) See Carlyle's Diary under July 26, 1834.

(<sup>3</sup>) Emerson wrote from Boston on May 14, 1834, to Carlyle (see "The Correspondence of Thomas Carlyle and Ralph Waldo Emerson," Boston, 1883):

"In Liverpool I wrote to Mr. Fraser to send me his Magazine, and I have now received four numbers of the 'Sartor Resartus,' for whose light thanks evermore. I am glad that one living scholar is self-centered, and will be true to himself though none ever were before; who, as Montaigne says, 'puts his ear close by himself, and holds his breath and listens.' And none can be offended with the self-subsistency of one so catholic and jocund. And 'tis good to have a new eye inspect our mouldy social forms, our politics, and schools, and religion. I say our, for it cannot have escaped you that a lecture upon these topics written for England may be read in America. Evermore thanks for the brave stand you have made for Spiritualism (used in the sense of Idealism.—Ed.) in these writings. But has literature any parallel to the oddity of the vehicle chosen to convey this treasure? I delight in the contents; the form, which my defective apprehension for a joke makes me not appreciate, I leave to your merry discretion. And yet did ever wise and philanthropic author use so defying a diction? As if society were not sufficiently shy of truth without providing it beforehand with an objection to the form. Can it be that this humor proceeds from a despair of finding a contemporary audience, and so the Prophet feels at liberty to utter his message in droll sounds. Did you not tell me, Mr. Thomas Carlyle, sitting upon one of your broad hills, that it was Jesus Christ had built Dunscore Kirk yonder? . . . I comprehend not why you should lavish in that spendthrift style of your celestial truths. Bacon and Plato have something too solid to say than

opened a friendship and correspondence which covered forty years. A third person, who appreciated the Sartor, was Carlyle's young wife, who, as appears from the *Letters and Memoirs of Jane Welsh Carlyle*, was a keen critic as well as an appreciative and brilliant writer. Carlyle's wife, Jane W. Carlyle, undaunted, wrote to Mrs. Carlyle, his mother, at Scotsbrig, in October, 1831, after the proposed publisher, Murray, had sent back the manuscript: "The *deevil* may care, it *shall* be printed in spite of Murray, some time; and in the meantime it is not losing any of its worth by lying."

In America, where the book was published through Emerson's efforts, (by James Munroe & Co., Boston) it was well received.<sup>4</sup>

#### CONTENTS OF THE SARTOR.

These anonymous papers in Fraser's magazine applied deep mysticism to everyday affairs. Man is seen, with the eyes of the true seer, as a mysterious being, temporarily clothed in various layers or garments of the spirit, which clothes of the spirit become transparent to the searching eye of persistent, intelligent inquiry. Man comes out of the invisible and goes into the invisible, being for a brief space visible amid his earthly surroundings, themselves but clothes of the spirit. Everything is by Carlyle related to the mysterious, the invisible, the infinite, the immense, the transcendent. So a room is but a section of infinite space:<sup>5</sup> space and time, themselves the warp and woof on

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that they can afford to be humorists. *You are dispensing that which is rarest, namely, the simplest truths—truths which lie next to Consciousness and which only the Platos and the Goethes perceive.*" (Italics are ours.—Ed.)

On November 20, 1834, Emerson wrote to Carlyle: "I feel like congratulating you upon the cold welcome which you say Teufelsdröckh has met. As it is not earthly happy, it is marked of a high, sacred sort. I like it a great deal better than ever, and before it was all published I had eaten nearly all my words of objection. But do not think it shall lack a present popularity."

From Concord he wrote to Carlyle on March 12th, 1835: "The lovers of Teufelsdröckh here are sufficiently enthusiastic. I am an icicle to them. They think England must be blind and deaf if the Professor makes no more impression there than yet appears."

(<sup>4</sup>) In the *Christian Examiner*, vol. 21 (1837), the reviewer, N. L. Frothingham, says of the book upon its Boston reprint: "It is wrought with great learning and ingenuity, though without the appearance of effort. It throws out the noblest conceptions as if at play, and its sparkling expressions seem kindled by the irrepressible fervor of a brilliant mind. It has imagination enough to give a poet renown; more sound religion and ethics than slumber in the folios of many a body of divinity; more periods that one would copy down in his note book, to read and read again, than are to be found in all the writings together of many a one who has made himself famous everywhere for having written well."

which the spirit, conscious as it vibrates between high and low levels, weaves the design or paints the picture of the world. Common-place things are seen as the secret and silent symbols of deeper truths. All forms are clothes of the spirit. So the spirit goes on preparing its garments until it shall have made one that is imperishable, a body which is immortal, so that the spirit may in the imperishable garment thus made, have a continuity of consciousness, no longer interrupted by the process of changing its clothes when it passes in sleep and death through different states of matter.

To present this philosophy which connects the familiar, visible and material with the boundless, the limitless, which lets us see the froth of our world resting on the abysmal depths of space and time, and shows the invisible, the intangible, the spiritual, to be nearer the real, Carlyle chose the figure of Diogenes Teufelsdröckh, a German professor, apparently, but in reality our winged sky messenger.\*

*(To be continued.)*

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It is true, in every confidential Letter, the writer will, in some measure, more or less directly depict himself: but nowhere is Painting, by pen or pencil, so inadequate as in delineating Spiritual Nature.

Carlyle, *Schiller*.

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(\*) Compare the Indian philosophers' conception of material objects as referring to space; a house is house-Space, a pot is pot-Space. The instability of house and pot is shown as contrasted with the eternity of space.

(†) Diogenes Teufelsdröckh evolved out of the figure of another German professor, Gottfried Sauerteig (Peace-of-God Sour-Dough) whose name, like Teufelsdröckh's, indicates his dual nature, and who has previously appeared in some of Carlyle's writings. See David Lee Maulsby, "The Growth of Sartor Resartus," Tufts College Studies, Series II, No. 1. Malden, Mass., 1890.



## LETTERS FROM H. P. BLAVATSKY

TO ALEXANDER WILDER, M. D.

THE understanding had been reached that Mr. Bouton should publish Madame Blavatsky's manuscript of *Isis Unveiled*. It was placed in my hands by him with instruction to abridge it all that I thought best. It was an undesirable task, but I did it with scrupulous regard to the interest of the publisher, and to what I esteemed to be just to the author. I was introduced to her about this time. She spoke of what I had done, with great courtesy, employing her favorite term to characterize what I had thrown out. She was about to begin a revision of the work, and asked me to indicate freely wherever I considered it at fault or not well expressed. It is hardly necessary to say that this was a delicate matter. Authors are sensitive even to morbidness, and prone to feel a criticism to be an exhibition of unfriendliness. Nevertheless, I faced the issue, and pointed out frankly what I considered fault of style, and also the importance of explaining her sources of information. She was frank to acknowledge her own shortcomings, but pleaded that she was not permitted to divulge the matters which I urged. We compared views, ethnic and historic, often not agreeing. I took the pains to embody many of these points in a letter, to which she made the following reply:

August.

Dr. A. Wilder,

My dear Sir:—

Your kind favor at hand only to-day, for my friend Mr. Marquette has proved an inaccurate postman, having some sun-struck patients to attend.

There are many parts in my Book *that I do not like* either, but the trouble is I do not know how to get rid of them without touching facts which are important, as arguments. You say that when I prove something, I prove it too much. There again you are right, but in such a work—(and the first one of some importance that I ever wrote, having limited myself to articles) in such

a work when facts crowd and elbow each other in my brains, really one does not know sometimes where to stop. Your head is fresh, for you read it for the first time. Therefore you see all the faults and shortcomings, while my overworked brains and memory are all in a sad muddle, having read the manuscripts over and over again. I am really *very*, very thankful to you for your suggestions. I wish you made more of them.

Do you think the Phenicians were an Ethiopian race? Why? They have certainly mingled much with them, but I do not see well how it can be. The Phenicians were the ancient Jews I think, whatever they have been before. Josephus admits as much, unless it is a hoax to escape other accusations. The biblical mode of worship and the bloody sacrifices in which the Patriarchs and other "chosen ones" delighted are of a Phenician origin, as they belonged in days of old to the Bacchic and Adonis Phenician worship. The Adonis is certainly the Jewish Adonai. All the Phenician deities can be found in Joshua as well as their temples. xxiii, 7. Herodotus traces the circumcision to them. The little bulls of the Jews—the Osiris-Bacchus-Adonis—is a Phenician custom. I think the Phenicians were the Canaanites. When settled in Jerusalem they appear to have become friends. The Sidonian Baal-Adonis-Bal is closely related to their Sabeian worship of the "Queen of Heaven." Herodotus shows that the Syrians—the Jews of Palestine—lived earlier on the Red Sea and he calls them Phenicians. But what puzzles me is to reconcile the type. The Jews appear to have *never* intermarried among other nations—at least not to the extent to change their type. They have *nothing* Ethiopian about them. Will you tell me your reasons and oblige?

You told me in a previous letter that the Ethiopians have anciently dwelt in India. In Western India there is in a temple the statue of Chrishna and he is a splendid black Ethiopian with woolly hair, black lips and flat nose. I trace every or nearly every ancient religion to India because of the Sanscrit names of the gods of every other nation. If you trace them etymologically you are sure to find the root of every god (of the Aryan family) in Sanscrit, and many of the Semitic gods also, and that before the Aryans broke up towards the South and North. Every Slavonian Deity can be traced back to India, and yet the word *Bog*, the Russian word for God, a derivation from *Gosped*, gosped in Hospodar or gospodar, "the Lord" seems to come right from the Babylonian Bel, Baal, or Bal. In Slavonian and

Russian *Bjeloybog* means literally White God, or the God of the Day,—Good. Deity, as *Teherno-bog* is Black God—the Evil, Night-Deity. The Tyrian god was Belus—Babylonian Bel, and *Bok* means Light and *Boga* the sun. I derive Bacchus from this—as a Sun god. I suppose we ought in the derivation of the names of all these gods, take in consideration the aspiration. The Semitic *S* generally softens to *Ah* in the Sanscrit. The Assyrian San becomes in Sanscrit Ahan; their Asuria is Ahura. *As* is the sun-god and *Ar* is a sun-god. Assur is a Syrian and Assyrian sun-god; Assurya is one of the names of the Sun, and Surya in Sanscrit is the Sun (see M. Miller). It was the rule of Bunsen to soften the *S* to *u*. Now *As* means life and *Asu* Spirit, and in India, even in Thibet, the life principle, the great agent of Magic, the Astral light by which the Lamas and Siamese priests produce their wonders is written *Akasa*, pronounced *Ahaha*. It is the life-principle, for it is the direct magnetism, the electric current proceeding from the Sun, which is certainly a great Magnet as the ancients said, and not as our modern scientists will have it.

I have studied some of the old Turanian words (beg pardon of philology and Science) in Samarkand with an old scholar, and he told me that he traced somehow the deities of every subsequent nation a great deal further back than the Aryan roots before the split of the nations. Now Max Muller does not concede, it seems to me, anything positive or exact as roots beyond the old Sanscrit, and *dares* not go further back. How do you account for that? You say that the Chaldeans were a tribe of the Akkadians, come from Armenia. This is Rawlinson's views. But did you trace the primitive Akkadians back? I have been living for a long time at the very foot of Mount Ararat, in Erivan, where my husband was governor for twenty-five years, and we have profound scholars among some Armenian Monks in the Monastery of Etchmiadjene, the dwelling-place or See of the Armenian Patriarch (the Gregorian). It is but a few verstes from Erivan. Abieh, the well-known geologist and archeologist of the Russian government, used to say that he got his most precious information from Nerses, the late Patriarch. In the garden of the very house we lived in was an enormous column, a ruin from the palace of Tyridates, all covered with inscriptions, about which the Russian government did not care much. I had them all explained by a monk of Nerses. I have reasons to think the Akkadians came from India. The Bible *mandrakes* were never

understood in their Cabbalistic meaning. There is a Kabbala older than the Chaldean. Oannes has never been traced to his origin; but, of course, I cannot, at least *I must not*, give to the world its meaning. Your article on the Androgynes is splendid. I did not *dare* write it in my book. I think the Amazons were Androgynes and belong to one of the primitive cycles. You do not prove them *historically*, do you?

I will certainly adopt your suggestion as to *Job*. I see you have more of *Cabbalistic intuition* than I thought possible in one *not* initiated. As to the chapter of explanation about the Hierophants, the Florsedim and others, please suggest where it ought to come in and what it should cover. It seems to me that it will be difficult for me to explain what *I am not allowed to*, or say anything about the exoteric part what intelligent people do not already know. I am a Thibetian Buddhist, you know, and pledged myself to keep certain things secret. They have the original *book of Yasher* and some of the lost manuscripts mentioned in the Bible, such as the *Book of War*, as you knew, perhaps, in the *old place*. I will write to General Kauffman one of these days to Teshkent, where he is General Governor for the last ten years, and he can get me all the copies and translations from the old manuscripts I want. Isn't it extraordinary that the government (Russian) does not care more about them than it does? Where do you trace the lost tribes of Israel?

I suppose I gave you the headache by this time, so I close; I will forward you Saturday the last chapters of the Second Part if I can, but this part is not finished yet and I want your advice as to how to wind it up.

Truly and respectfully yours,

H. P. BLAVATSKY.

NOTE.—Perhaps there should be some reply made here to these inquiries, though it seems hardly in keeping. It is true that Herodotus states that the Phoenicians came from the country of the Red or Erythrean Sea, which washes Arabia.

Mr. J. D. Baldwin classifies them as "Cushites," in which race he includes the Arabians and the dominant dark people of India, but not the African tribes. The Cushites of Asia are the Ethiopians of classic times. Although the Phoenicians were styled Kaphts by the Egyptians, and the Philostians are said to have migrated from Kaphta, it has been quite common to identify the Phoenicians with the Canaanites of the Bible. Whether

anciently the Jews were of the same people, there must have been a close relation, and we find in the Bible that no exception was taken to intermarriage till the time of Ezra and Nehemiah. Probably the type was established subsequent to that period. "Ephraim is a Canaanite," says the prophet; "deceitful balances are in his hand, and he loveth to oppress."

I think that Godfrey Higgins and Moor in the "Pantheon" denominated the figure a "Buddha" and negro, that Mme. Blavatsky describes as Krishna. True, Krishna had another name, and this term signifies black. But when India is named, it is not definitely certain how far it extended, or differed from the Asiatic Ethiopia. The Akkadians may have come from that part of Asia; the term signifies Highlands. But the Chaldeans, their supposed successors, are called Kasdim. In the Bible Xenophon wrote of Chaldeans, natives of Armenia.

The ensuing autumn and winter I delivered a course of lectures in a medical college in New York. This brought me from Newark several times each week and gave me an opportunity to call at the place on West Forty-seventh Street if there was occasion.

During the season previous Baron de Palm had died in Roosevelt Hospital. He was on intimate terms with the family group in West Forty-seventh Street, and had received necessary attentions from them during his illness. Whatever he possessed of value he bestowed upon them, but with the pledge or condition that his body should be cremated. This was a novel, not to say a shocking idea, to people generally. There was but one place for such a purpose in the United States. Dr. Francis Le Moyne had constructed it at Washington, in Western Pennsylvania. He was an old-time abolitionist, when this meant social proscription, and in 1844 was the candidate for the Liberty Party for Vice-President. He had advanced views on the disposal of the dead and had built the crematory for himself and family. The arrangements were made for the cremation of the body of the deceased Baron, as soon as winter had come to permit its transportation from New York. Colonel Olcott had charge of the matter. Being a "newspaper man" and rather fond of display, he induced a large party to go with him to see the first cremation in America. This was the introduction of this practice into this country.

During his absence I called at the house on Forty-seventh



Street, but my ringing was not answered. I then wrote a note stating my errand. Madame Blavatsky answered at once as follows:

My Dear Doctor:

Now, that's too bad, but I really think you must have rung the *wrong* bell. I did not go out of the house for the last two months, and the servant is always in the kitchen until half-past nine or ten. Why did you not pull all the bells one after the other? Well, you must come Monday—as you have to come to town, and stop over till Tuesday. You can attend your College and sleep here the same, can't you? And Olcott will be back to talk your law business with you; but if you want something particular, or have some law affairs which are pressing, why don't you go to Judge, to 71 Broadway, Olcott's and Judge's office. Judge will attend to anything you want. He is a smart lawyer, and a faithful true friend to all of us. But of course you know better yourself how to act in your own business. Olcott will be home by Friday night I think. I could *not* go, though they expect me there to-day. To tell you the truth, I do not see the fun of spending \$40.00 or \$50.00 for the pleasure of seeing a man burnt. I have seen burnings of dead and living bodies in India sufficiently.

Bouton is an extraordinary man. He says to Olcott that it is for you to decide whether it will be one or two volumes, etc., and you tell me he needs no estimate of yours! He told you "how to go to work." Can't you tell us what he told you? It is no curiosity, but business. As I am adding all kind of esoteric and other matter in Part II, I would like to know what I can write, and on what subjects I am to shut my mouth. It is useless for me to labor if it is all to be cut out. Will you please, dear doctor, tell me what I have to do? I am of your opinion about Inman; but *facts are facts*. I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of theologians. Theology is neither Christianity nor religion. It is human and blasphemous flapdoodle. I suppose any one understands it. But how can I make a parallel between heathen or pagan worship and the Christian unless I give facts? It is facts and scientific discovery which kills exoteric and fetish-worshipping Christianity, not what Inman or I can *say*. But laying Inman aside, read "Supernatural Religion" which had in less than 18 months six editions in England. The book is written

by a Bishop, one of the most learned Theologians of the Church of England. Why he kills divine *Revelation* and *dogmas* and *Gospels* and all that.

Believe me, Dr. Wilder, a little and cowardly abuse will kill a book; a courageous and sincere criticism of this hypocritical, lying, dirty crew—Catholic Clergy—will help to sell the book. I leave the Protestants and other Christian religions nearly out of question. I only go for Catholics. A pope who calls himself the Vicegerent of God on earth, and openly sympathizes with the Turks against the unfortunate Bulgarian Christians, is a Cain—a fiend; and if the French Liberal papers themselves publicly abuse him, Bouton must not fear that the book will be prevented in its sale because I advise the old Antichrist, who has compared himself for the last two years with all the Prophets of the Bible and with the “slain Lamb” himself—if I advise him moreover, to compare himself, while he is at work, to Saul; the Turkish *Bashi-Bazook* to David; and the Bulgarians to the Philistines. Let him, the old cruel Devil promise the *Bashi-Bazook* (David) his daughter the Popish Church (Michal) in marriage if he brings him 100 foreskins of the Bulgarians.

I have received letters from home. My aunt sends me a piece of poetry by the famous Russian author and poet—J. Tourgeneff. It was printed in all the Russian papers, and the Emperor has forbidden its publication from consideration (and politics I suppose) for old Victoria. My aunt wants me to translate it and have it published here in the American newspapers, and most earnestly she appeals for that I cannot write poetry. God knows the trouble I have with my prose. But I have translated every line *word for word* (eleven quatrains in all). Can you put them in verses so as to preserve the rhyme and rhythm, too? It is a splendid and thrilling thing entitled “Crocket at Windsor,” the idea being a vision of the Queen, who looks upon a crocket game and sees the balls chased by the mallet, transformed into rolling heads of women, girls and children tortured by the Turks. Goes home; sees her dress all covered with gore, calls on the British rivers and waters for help to wash out the stain, and hears a voice answered, “No, Majesty no, this innocent blood,” —“You can never wash out—nevermore,” etc.

My dear Doctor, can you do me a favor to write me half a page or so of a “Profession of faith,” to insert in the first page or pages of Part II? Just to say briefly and eloquently that it is not against Christ or the *Christ*-religion that I battle. Neither

do I battle against any *sincere, true* religion, but against theology and Pagan Catholicism. If you write me this I will know how to make variations on this theme without becoming guilty of false notes in your eyes and the sight of Bouton. Please do; you can do it in three minutes. I see that none of your symbolologists, neither Payne Knight, King, Dunlap, Inman, nor Higgins, knew anything about the *truths* of initiation. All is *exoteric* superficial guess work with them. 'Pon my word, without any compliment, there's Taylor alone and yourself, who seem to grasp truth *intuitively*. I have read with the greatest pleasure your edition of the "Eleusinian and Bacchic Mysteries!" You are right. Others know Greek better, but Taylor knew Plato thousand times better; and I have found in your short fragments much matter which for the life of me I do not know where you could have learned it. Your *guesses* are so many *hits* right on the true spot. Well, you ought to go East and get initiated.

Please come on Monday. I will have a bed ready for you Sunday, Monday, and Tuesday, and I will be expecting you to dinner all these days. If you cannot come until Monday, do tell me what instructions Bouton gave you, and what are the precise orders for *mutilations*, will you?

Esoterically yours in true Platonism,

H. P. BLAVATSKY.

Another letter from Mme. Blavatsky to Dr. Wilder will be published in the July "Word."—Ed.

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If the sympathy we feel with one another is infinite, or nearly so,—in proof of which, do but consider the boundless ocean of Gossip (imperfect, undistilled Biography) which is emitted and imbibed by the human species daily;—if every secret-history, every closed-doors conversation, how trivial soever, has an interest for us; then might the conversation of a Schiller with a Goethe, so rarely do Schillers meet with Goethes among us, tempt Honesty itself into eavesdropping.

Carlyle, *Schiller*.

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

BY KNUT M. PAULI.

### VI.

#### THE DIATONIC CHORDS.

(Continued from page 97.)

THE governing top of the triad of chord forms is F—A—C played together, which balances the other six forms. The two other *creating forms* are F A C and its reverse, C A F. The other four forms constitute the square. The effect of each of these forms is high, middle, or low, according to the first note being the top, center, or root of the chord. Generally, a triple chord is sounded with the first note repeated at the end thus: F A C F, C E G C, and so on, the chord then describing a whole octave or circle of 12 signs, 4, 3 and 5 for the ones mentioned. The top form of the tonic major chord C E G is sounded as G C E G, and we recognize this form in military and hunting signals on account of its dominating, vivid, forceful effect. The interior distances of this chord form are 5, 4 and 3 upward. In the mutual order of these three distances 3, 4 and 5 lies the effect of each form of the chord played.

Taking the chord F A C, as an example for a major chord, and B G E for a minor chord, we may express the seven forms in the following table:

TABLE XXVII.

#### *Diatonic Chord Forms.*

1. Major chords (whether low, middle or high):  
F A C F, root form upward, distances 4, 3 and 5 signs.  
A C F A, central form upward, distances 3, 5 and 4 signs.  
C F A C, top form upward, distances 5, 4 and 3 signs.

C A F C, top form downward, distances 3, 4 and 5 signs.

A F C A, central form downward, distances 4, 5 and 3 signs.

F C A F, root form downward, distances 5, 3 and 4 signs.

F—A—C governing form, simultaneous playing, no distance in time, only in position.

(The two other major chords C E G and G B D have exactly the same seven forms.)

2. Minor chords (whether high, middle or low):

B G E B, top form downward, distances 4, 3 and 5 signs.

G E B G, central form downward, distances 3, 5 and 4 signs.

E B G E, root form downward, distances 5, 4 and 3 signs.

E G B E, root form upward, distances 3, 4 and 5 signs.

G B E G, central form upward, distances 4, 5 and 3 signs.

B E G B, top form upward, distances 5, 3 and 4 signs.

B—G—E governing form, simultaneous playing, no distance in time, only in position.

(The two other minor chords D F A and A C E have exactly the same seven forms.)

3. Governing chord:

B D F B, root form upward, distances 3, 3 and 6 signs.

D F B D, central form upward, distances 3, 6 and 3 signs.

F B D F, top form upward, distances 6, 3 and 3 signs.

F D B F, top form downward, distances 3, 3 and 6 signs.

D B F D, central form downward, distances 3, 6 and 3 signs.

B F D B, root form downward, distances 6, 3 and 3 signs.

B—D—F governing form, simultaneous playing, no distance in time, only in position.

(The note B has here been called the root of the chord B D F, but, if written F D B and played upward, F may just as well be called the root. For this chord "root" and "top" have another meaning than for major and minor chords.)

It has been found, that the tops of the governing triad in a group of seven is in itself a smaller triad (the three D's), and this holds good even here, for if, for instance, F—A—C is played simultaneously, we have the choice of repeating F, A or C twice, as done by progressive playing. The three individual shades of the governing form of F—A—C would then read:

F—A—C—F root shade

A—C—F—A central shade



C—F—A—C top shade  
of the governing chord form.

The same is true of minor and governing chords. This peculiarity of *the top of the triad being another "interior triad"* is worth noticing, as it applies to very important laws in cosmic processes. We will here briefly mention the three higher super-planes of being which are above the so-called three higher planes. The Vishnu, or second plane, being in itself an interior triad, gives birth to, or rather is created by, the three super-planes (the three D's in music), thereby forming the complete number 10, the representative number of "the heavenly man." Some schools like the Egyptian esoteric schools, prefer the number 9 as the complete number, not adding the synthetic circle, which makes 10 together; but this is merely a different way of counting which may sometimes be of practical value. If we separate the interior triad entirely from the top of the seven, it makes 10 together; if the interior triad remains at the top of the seven, it makes 9. Both ways are right. We will return to this subject later.

In Figure 48, the distances of each of the different diatonic chords are shown geometrically; the major chords represented by the creating F A C, the minor chords represented by the creating B G E and the governing chord B D F in the center. The black dots on the circle indicate the notes which are situated between the chord notes. The different chord forms and their respective distances in signs are easy to distinguish in the geometrical figures of Figure 48. The upper numbers signify the vibratory numbers of each kind of chord. The notes of the

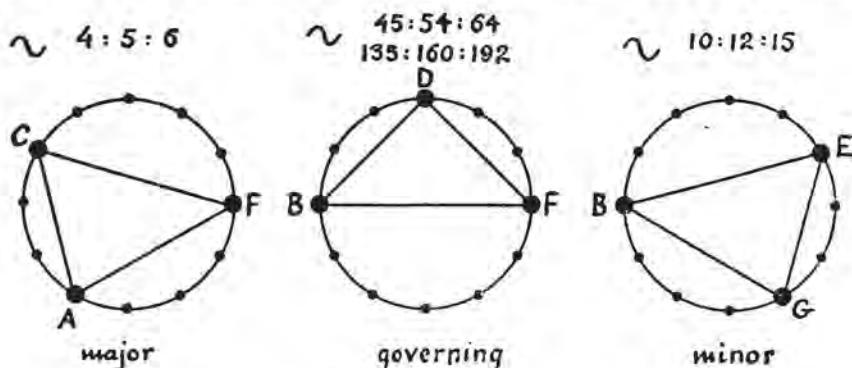


Figure 48.

*Geometrical Position of the Chords.*

major chords are all related, like 4 to 5 to 6; those of the minor chords, like 10 to 12 to 15, and those of the governing chords, like 45 to 54 to 64, if the major D 27 is counted, and like 135 to 160 to 192 if the minor D  $26\frac{2}{3}$  is counted. Table XXVIII explains these facts from the knowledge derived from previous teaching.

TABLE XXVIII.

*Diatonic Chord Vibrations.*

Major chords:

$$F A C = 32:40:48 = 4:5:6$$

$$C E G = 24:30:36 = 4:5:6$$

$$G B D = 36:45:54 = 4:5:6$$

Minor chords:

$$D F A = 26\frac{2}{3} : 32:40 = 10:12:15$$

$$A C E = 20 : 24:30 = 10:12:15$$

$$E G B = 30 : 36:45 = 10:12:15$$

Governing chord:

$$\text{Major form } B D F = 22\frac{1}{2}:27 : 32 = 45:54:64$$

$$\text{Minor form } B D F = 22\frac{1}{2}:26\frac{2}{3} : 32 = 135:160:192$$

The major chords have the simplest interior relations, the numbers 4, 5 and 6; hence those chords sound strong, forceful, joyous and simple. With larger numbers, the disharmony, sadness and softness are noticed. Already the numbers 10, 12 and 15 give birth to the melancholy of the minor chords, and this is still more the case with the governing chord which has a strange mystical effect, almost bounding on disharmony to our ears, although there is a spiritual effect in that chord which for the musician is not difficult to distinguish.

The effect to each other of the chords within the same group is of striking simplicity. This effect follows the "law of fifths." The major chords, F A C, C E G and G B D, are related to each other like all the roots, all the centers, or all the tops, which is like 4:6:9; or if the first is lowered two octaves (which does not change the note), the second one octave, and the third remains, the relation of the three major chords may be read as 1:3:9; that is a multiplication by 3 upward, which is the law of the major branch of the tree of diatonic notes, the F, C and G. Relatively, the sub-dominant or low effect of a major chord is expressed by the number 1, the tonic or middle effect by 3 and the dominant or high effect by 9.

In the same way we find that the three minor chords D F A,

A C E and E G B are related like 5: 15: 45, or, if the proper octaves of the notes are taken, like 1: 3: 9, which is the mutual relation of the top notes A, E and B of the minor branch of the diatonic tree of notes. Here the sub-dominant or low effect is expressed by number 5, the tonic or middle by 15 and the dominant or high by 45.

The major star is chiefly influenced by its root F, the root of the three roots, F, C and G, and the minor star by its top B, the top of the three tops, B, E and A (see Figs. 45 and 47).

The work of the higher entities for humanity is according to these laws of harmonious numbers, which also constitute the science of planetary interaction. Each soul, each entity, is represented by a certain note, chord or star, which has its defined character in working, and in the system of harmonious numbers and sounds the initiate is able to read the different modes of the work of the Masters of the White Lodge and the different traditions of religion or philosophy, which the world has ever known.

The lower key is the AUM, of which there are several modifications or shades; these shades it is necessary to know for one who would open the lock. As here explained, the AUM is a projection of a higher symbol, in the same sense that a surface figure is a projection of a solid figure. The higher key is called *The Flame*, of which *The Word* is a mere reflection, and the former bears the same relation to the chromatic scale as the latter does to the diatonic scale.

It will be plain to all esoteric students that the different spheres of existence do not contain the force of sound, as generally understood by us. The analogy between sounds and planes of being, or spheres of cosmic substance, is a very crude one, especially as far as the finer spheres are concerned. The pulsations of forces and substances which we notice from our standpoint do not exist on the higher planes in the same sense as here. In reality, the analogy concerns different *states of consciousness*. If we accept this idea now, as an ultimate aim of the doctrine of correspondences, we shall have taken a good step towards understanding the general scheme. Externally, a state of consciousness can be described by a geometrical symbol. We should try to *feel* a geometrical form interiorly. If we succeed, the corresponding state of consciousness will be awakened and opened up within us.

The places which the single notes occupy in the chords may be a means of representing each note geometrically, and thus

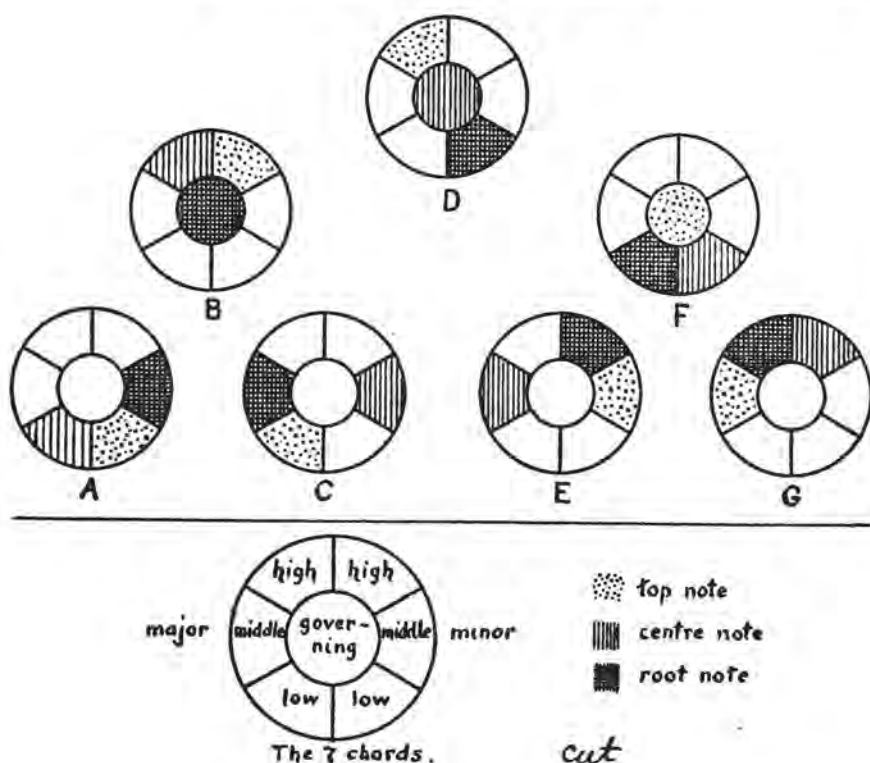


Figure 49.  
*Individuality of Notes.*

pave the way for the understanding of a certain consciousness of the same note or of the corresponding cosmic force. In Figure 49, each note is represented by a circle of seven fields, of which one is central and the other six surrounding. Each one of these seven fields represents one of the seven diatonic chords in the order shown below the line, in the figure called "The Seven Chords." Each note occupies three different places in the seven chords; once it is a top, once a center, and once a root.

It is easy to see this from the table of chords. Wherever a note is found in a chord its corresponding field is marked as follows: for the position as top note with small dots, for a central note with parallel lines, and for a root note with squared lines. Thus we see at a glance in which chords each note is found and what is its character there. The discovery of the total character of the note is the result of this method. The note A,

for instance, has the lower and minor fields filled out to the exclusion of the others. Its force is then more downward than upward, more minor than major. The resulting force is directed downward to the right.

B is high, and major as well as minor. Its quality of ~~minor~~ creative note is found in the high minor field where it is marked as a top note. This quality makes it capable of creating the minor scales. Its twin note F has the corresponding opposite quality, being a root in the low major chord.

Each note is the exact opposite to its twin note. If the note A is top note in one chord, its twin note G is root note in opposite chord. Twin notes balance each other, but each pair of notes is different from the other pairs. The note D is not symmetrical in relation to the vertical line, like B and F, for it is major as top and minor as root. Its line of symmetry has a certain angle to the vertical line on account of its two-fold nature.

In these simple symbols, we may read many of the preceding pages, and their advantage is to save lengthy explanations. These symbols are focalized by the eye and conveyed to the center of understanding in a quicker way than would be by any other method of expression. As symbols the notes are full of life and power, they are entities in an elementary clothing; together with myriads of their brothers and sisters they make up the great symphony of a single key-group, which in another more beautiful language is called the "Star of Christ."

*(To be Continued.)*

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The Pyramid can be measured in geometric feet, and the draughtsman represents it, with all its environment, on canvas, accurately to the eye; nay, Mont-Blanc is embossed in colored stucco; and we have his very type, and miniature fac-simile, in our museums. But for great Men, let him who would know such, pray that he may see them daily face to face; for in the dim distance, and by the eye of the imagination, our vision, do what we may, will be too imperfect.

Carlyle, *Schiller*.



## “SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

By DR. W. WILLIAMS.

*Continued from page 120.*

COUNT PICUS MIRANDOLA.

OF the great number of learned men that had been attracted and drawn to Florence by the fame and liberality of Lorenzo, all of them more or less famed for their great abilities and proficiency in the arts and sciences, none were so widely celebrated and esteemed by all classes of society as Count Picus Mirandola, who at the age of twenty-five years, was regarded as the Phoenix of learning, and the Admirable Crichton of those times. Born in the year 1463, in the small duchy of Modena, in northern Italy, of noble and wealthy parents who traced their ancestry back to the Roman Emperor Constantine the Great—from his early childhood, he exhibited and manifested in a remarkable degree, those intellectual traits of character and abilities for the acquisition of learning which attracted the notice and admiration of everyone who became acquainted with him.

At the moment of his birth and entrance upon the stage of life, it is related of his mother, a most estimable and loveable lady, that she beheld a large globe of light, exceedingly bright, that appeared on the wall of her bedroom for a short time and then slowly and gradually faded away and disappeared. She fully understood the meaning of the portent and recognized what it presaged, and as she pressed the little one for the time

to her breast with that deep feeling of joyous love known and experienced only by a mother, she silently uttered her prayer of gratitude whilst gazing upon the fair and lovely face of her angel child, for such he seemed to be, as he grew up, both in the beauty of his form and features, as also in his pure and loveable nature and disposition. Taking upon herself the care of his early education, she directed her efforts to the awakening within his young and tender heart and mind, aspirations and desires after the pure and spiritual and thus laid the foundation firm and solid for the building up of a noble life and lofty character. As a boy, he became noted for the avidity and eagerness of learning he displayed and the facility with which he mastered the lessons and instructions of his tutors, whom at times he greatly surprised by the intellectual acumen he exhibited in propounding questions relating to his various studies.

Thus he grew up, bright, fair and beautiful both in mind and form, beloved by all who knew him, for his nobility of nature, his generous and affable disposition and his thoughtful consideration and interest in the welfare and happiness of others. When scarcely out of his teens the young Picus was sent to the university of Bologna to study law, which he found uncongenial to his tastes and feelings, and soon relinquished, having no desire for a profession that thrived upon the ignorance and frailties of human nature, prone to litigation and disputes.

Philosophical studies and the acquiring of Oriental languages were the chief source of delight and so great was his ardour and assiduity in learning them, that in a few years, he attained to a high degree of proficiency and, through being endowed with a remarkably retentive memory, became conversant with twenty different languages that included not only Latin and Greek, but also Hebrew, Arabic and Syriac, a most extraordinary accomplishment at that time. With a mind so enriched with learning, Count Picus travelled throughout Italy and Europe visiting and forming acquaintances with all the great scholars residing at the various universities, with whom he held friendly conferences and disputations on philosophical and theological topics, winning the applause and admiration of all opponents by his great love of truth and fairness of debate, his object in argumentation being not to gain victories, but the discovery of truth. He also became a profound student in the Jewish Kabbalah, and versed in all the occult philosophy that was jealously guarded and secretly taught in the colleges of the Illuminati and

other societies of like character that existed and flourished in the Middle Ages.

From his wide study and survey of all the various systems of religion and philosophy, both Pagan and Christian, he perceived and recognized there was an element of truth common to them all, that they were based upon and reared upon the widely and generally acknowledged fact of the existence of a Divine Being in and by whom man lives, moves and has his being. From the different conceptions and expressions of this truth, he clearly observed, disputes and controversies had arisen, perverting and clouding rather than enlightening the human mind and so diverting it from entering into the path of spiritual development. It therefore became the chief object of Picus Mirandola to try and bring back humanity to a sense of its oneness with the divine and inculcate a Theosophy whose great central truth was the Divine Fatherhood, and its great fact: the existence of the Higher Life of which he himself had become the subject.

Imbued with ideas which he imagined would bring an end to all dissonance and strife between the many sects in philosophy and Theology then in existence, he proceeded to Rome in 1486 and there elaborated and drew up a series of propositions amounting to nine hundred, which he proposed to defend and prove in public assembly, and generously offered to refund and pay all expenses that might be incurred by opponents coming from the various universities and colleges of Europe. This project was, however, marred and thwarted by the action and intervention of His Holiness, Pope Innocent VIII., who was strongly opposed to any teaching outside of the pale of the church that would be likely to cause any individual to dispense with ecclesiastics as intermediaries between the human soul and the divine being and bring it face to face with its own Higher Self. He therefore condemned the whole affair and prohibited the holding of any public discussion of such subjects.

Picus Mirandola, fully alive to the great danger he was incurring, prudently submitted to the pope's arbitrary prohibition, but at the same time wrote an apology or defense of his views and his great object. This prohibition on the part of the Papal See tended greatly to the spread of his fame and enhanced the respect with which he was regarded throughout the whole of Europe.

Eventually Picus retired to Florence, where he was received and welcomed by all the leading and distinguished scholars resi-

dent there and especially by Lorenzo himself, who was delighted to possess and enjoy the friendship of one endowed with mental and spiritual qualities and attainments, which though he did not himself possess, yet had he the magnanimity to admire and appreciate in others.

Though on terms of close intimacy and friendship with Lorenzo, Picus Mirandola kept himself aloof from the frivolities and dissipation of court life, becoming by his pure clean life an ensample and a reproof to the dissolute society of Florence. In order that an adequate and clear idea may be formed of a character so exalted and distinguished, the following extracts culled from his works are worthy of transcription:

"Everywhere there is an unbroken system of correspondences. Every object on this terrestrial globe is an analogue, a symbol or counterpart of some higher reality in the starry heavens and this again of some law of the angelic life in the world beyond the stars." "There is the element of fire in the material world, the sun is the fire of heaven, and in the sphere of the supercelestial world, there is the fire of the seraphic and divine intelligence, but behold how they differ. Elementary fire burns, solar fire warms and vivifies, but Divine fire enkindles love."

One of his biographers thus describes him:

"His gentleness of mind, his wonderful memory, the brilliancy of his conversation, his nobility and grace of character, his youthful beauty of form and feature, the fair golden hair falling in thick curls on his shoulders, everything about him, attracted regard and sympathy, and helped to advance his reputation."

Beauty and rank, fame and wealth, all were his, the latter of which he bequeathed in great part for furnishing the young and marriageable damsels of Florence with dowries to commence their married life. It has been said, "that those whom the gods love die young"—one of those sayings of ancient times, the deep significance and meaning of which are grasped and comprehended only by those theosophical students who are living the higher life and understand the reason why.

Thus it was with Count Picus Mirandola, who died at the early age of thirty-two years. He came into the world only for a short period, to finish and complete his graduation in the great school of earth life; this he accomplished under the tuition of Savonarola, whom he loved and revered as his master and initiator into the science and mysteries of the higher and diviner

life, and when he departed hence he went in peace, no pain he knew, no parting strife, no sorrowful decay. Though brief in duration and short in its course, his life was a brilliant and pure one and set

As sets the Morning Star

Which goes not down beneath the darkened West  
Nor hides, obscured amidst the tempests of the sky,  
But glides away into the sunlight of heaven itself.

IS LIFE WORTH LIVING? THE FELLOWSHIP OF KINDRED MINDS.  
THE STORY OF DAMON AND PYTHIAS.

Is life worth living? is a question that from the first advent of humanity upon this earth plane, whereon it has to work out its destiny, down to the present time has been frequently, if not continually, asked by every human soul at some time or other in its weary pilgrimage through life. No! has cried the pessimist who, having lost faith in himself and fellowmen, drags on his existence and lives a life without hope, without God in the world. No! exclaims the sensualist, the selfish soul who, having drained the cup of dissipation and pleasure to its very lees and gambled and lost all his vitality and intellectual power and strength, has become a stranded wreck on the ocean of life. No! declares the suffering and outcasts of society, more often sinned against than sinning and subjects of that inhumanity of man to man that makes countless thousands mourn. No! sobs out betrayed and injured innocence, blighted and blasted by lecherous lust and gilded vice and, listening to these saddening negatives, there wells up the same doleful plaintive refrain from those who are our brothers and sisters slowly and silently sinking and disappearing in the morass of despair, and no hand is outstretched to save them.

But human existence is not wholly a blank, a dismal and cheerless negation. These anguished cries of inward agony, suffering and pain, are exceptional and not general in their prevalence, for high above them, resonant, clear and strong, are heard voices like the sound of many waters crying Yes! Life with its many attendant afflictions, its trials and sorrows, its many dark shadows of gloom and sadness, its bitter experience of sudden misfortunes and vicissitudes, its bereavements and losses, its oftentimes heartrending disappointments, its hopes unrealized and dreams unfulfilled, life is yet worth the living; for



when comprehended and understood in their causes and operation, all these seeming ills afflicting humanity are transitory in their duration, corrective in their action and influence, and beneficent in their effects and results. They are but agents in the regeneration of human nature, purifying it from all its selfishness, in its moral aberrations enlightening and leading it back into the true path of progression on to the attainment of a higher life in which only and in all their plenitude can be found and enjoyed that peace and calm tranquillity of mind and heart that are the sequence of a life coordinated and in harmony with the good law operating throughout the universe. Says Israel's great Psalmist: "Keep innocency and do that which is right, for these bring a man peace at last" and make life worth living. Furthermore, from countless homes, in crowded cities and on rural plains with their log huts and cabins resounding with the jocund cries and shouts, the merry laughter of happy children, from fathers with stout hearts and strong arms laboring and winning bread for those dependent on them, and mothers with unselfish natures ministering to the happiness, the comfort and welfare of little ones whose prattling voices are the music of their existence; and blending with the great anthem of the Everlasting Yea are heard the echoes of voices from those who, having finished their course and won their immortality, still regard those they have left behind with feelings of unabated love and sympathy, and their cry is: Yes! Life is worth the living, for, from the Divine humanity has come forth, and unto the Divine shall it return, beautified and glorified at last.

This great verdict of the universe of animated beings is evidenced and confirmed by those ties of love and friendship which bind kindred hearts together in bonds which time cannot break nor dissolve. Says an old writer: "The fellowship of kindred minds is like that above." Absence and separation do not diminish it. Age and misfortune crumble it not, yea rather strengthen and increase it. It fringes human life with a halo of unfading joy and delight and also brightens and cheers, if it does not shorten the pilgrimage of earth life. The saying: "There is no union here of hearts that finds not here an end" is no more true and correct than the old adage, "When poverty comes in at the door, love flies out through the window." They are both untrue and are aspersions upon human nature that with all its frailties, weaknesses and shortcomings, in its capacities of love and friendship can exhibit and manifest a charity

which is kind and gentle, seeking not its own, but endureth all things and never faileth.

Happy they who have experienced and enjoyed this fellowship of heart and mind, the flowering and perfection of human nature, a remarkable and pleasing instance of which is found recorded in the annals of ancient history and known as the story of Damon and Pythias, two noble Athenian young men living in Syracuse in the reign of Dionysius, the tyrant of Sicily. The elder of them, Damon, having incurred the displeasure and excited the anger and wrath of the monarch, was condemned by him to be beheaded on the public scaffold. His prayer to be allowed to return home in Athens in order to settle his affairs before dying was at first refused but ultimately granted on the condition he could procure a hostage who should suffer in his stead, in case he failed to return. His friend Pythias, standing near him, at once and gladly volunteered himself and was accepted by Dionysius, much to his amazement and the incredulity of the attendant courtiers, who had no conception of such like friendship, and smiled ironically as Damon, when parting from his friend, exclaimed: "Rest assured, Pythias, I will not betray thy loving friendship. I will surely return ere the day of execution arrives." "Damon," said Pythias in undertones, "thy life is dear and precious to thy aged parents and the friends that love thee; save thy life. I will gladly die and give my life for thine."

Thus they parted, Pythias being led to his dungeon and Damon departing at once to Athens. News of this extraordinary event quickly circulated and spread throughout the whole island and speculation as to the problematical return of Damon to save the life of his friend was rife and uncertain; and as the days passed by, public opinion everywhere became divided, some maintaining Damon would never return, others believing that he would.

The day fixed for execution at length arrived and Damon had not returned. Thousands of spectators from all parts of the country far and wide flocked and trooped into Syracuse, curious and anxious to witness the denouement of his mistaken and foolish friendship. The vast central square in which stood the scaffold was packed and filled with a dense crowd of on-lookers occupying the tops of surrounding buildings and every available space affording a view of the execution. As the hour of noon approached when the reprieve expired, the tyrant Dionysius, seated in his magnificent ivory chariot drawn by six

horses, drove into the square and took his seat upon a platform in front of the scaffold. He sat surrounded with his retinue of courtiers waiting till the hour had struck and knelled the doom of Pythias. It struck at last. Damon had not appeared and Pythias must die, and pay the forfeit. At a given signal, he was brought forth from his prison, preceded by the masked headsman with his sharpened axe.

As Pythias mounted the scaffold, voices some in scorn and others in tones of indignation were heard: "Thou wast foolish to believe, oh Pythias, that Damon would return. He has betrayed thee." "No," exclaimed the doomed one, "Damon has not betrayed me, he is faithful and true, but the winds have been contrary and prevented his coming, for which I thank the gods, as it enables me to die in his stead."

Every voice became hushed, not a sound was heard. A shudder, a feeling of awe seized the vast and silent multitude as with blanched faces and heaving breasts they watched Pythias after disrobing, calmly kneeling and placing his head upon the fatal block. Slowly the headsman prepared himself for the performance of his duty, whilst every heart throbbed fast and deep with mingled emotions of pity and sympathy for the unfortunate youth. The axe was uplifted and glittered in the sun; a moment and the tragedy would be over, but ere it descended a cry, a shout of agony wafted on the wind was heard and turning they beheld a horseman in the distance. Their hearts told them it was the missing Damon.

A moment and a dark steed covered with foam and gasping for breath rushed madly up through the parting crowd and its rider sprang upon the scaffold exclaiming: "The winds have been contrary and drove the vessel out of its course. The gods be thanked! I have arrived in time and saved the life of my dearest friend." "Damon," said Pythias, "why hast thou returned and thus prevented me dying in thy stead? but since life without thy friendship is valueless, we will both die together."

In presence of such an exhibition of human friendship, all hearts were touched and melted, all eyes suffused with tears, and in that moment all realized as they had never done before, the inherent and latent nobility and grandeur of human nature it is capable of manifesting and displaying. All faces turned towards the tyrant. He, too, was visibly affected by this touch of nature which makes the whole world akin and rising up in his

chariot, in a voice broken and faltering with emotions he could not repress: "Live, oh noble youths," he cried aloud, "live and let me share and participate in your incomparable friendship."

#### THE FRIENDSHIP OF SAVONAROLA AND COUNT MIRANDOLA.

At the close of the Dominican synod at Reggio d'Emilia, the delegates and members gathered together in small scattered groups and in undertones discussed amongst themselves the extraordinary speech that they had just listened to. One of these wended his way towards Savonarola and grasped his hand with a warmth of affectionate feeling, indicative of his admiration and delight, that needed not words to express itself. It was Count Picus Mirandola. As they gazed on each other's faces, for a few moments, each of them felt pervading their whole being a feeling, a glow of something inexpressibly sweet and delightful, and in that instant two great souls mutually recognized each other and became blended and welded together in a bond of friendship that all the vicissitudes which time brings in its train could never afterward break nor weaken. Moving in the highest circles of the gayest society, coming into daily contact with students and learned men from all parts of Europe, Count Mirandola had failed to meet with one whom he could look up to and regard as a teacher and guide to the higher and diviner life, fitful gleamings and flashes of which had visited him in his hours of study and meditation. He had moved and roamed through life, craving earnestly for light, thirsting for and aspiring after the possession and enjoyment of something ineffable and undefinable, which not all his philosophy and learning had as yet imparted unto him. He had stood in presence of popes, cardinals and great prelates of the church, he had addressed and harangued vast audiences composed of kings and nobles, students and philosophers who had listened to him, discoursing eloquently on theological subjects and questions of science, yet had he been conscious all along of a lack of something, the want of something essential and necessary to make his life complete and give it that finishing touch, without which it must remain fragmentary and imperfect. What it really was Count Mirandola had not as yet discovered and found, nor had he discerned its nature, nor the direction whither to turn in order to find it. "All things," it said, "come to him who waits." This is true especially so to the soul that, like the plant or shrub within the earth, struggles up-

wards towards the light; and thus it was that Count Mirandola, who found in the soul, the life and teachings of Savonarola what he had long been in quest of and sought after, the light and knowledge of the higher life, that sooner or later cometh and enlighteneth every human soul, leading it into the path of which an ancient sage speaks: "There is a path that no fowl knoweth and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion hath passed by it." *Es ist der Weg zum licht.*

The friendship thus inaugurated between Savonarola and Count Mirandola was productive of great mutual benefit, especially to the latter, who, recognizing in his newly found friend a congenial soul possessed of great mental endowments and enriched with rare spiritual gifts and faculties of wisdom and understanding qualifying him to become a leader and guide to others. To Savonarola, as we shall presently find, the friendship of Mirandola was invaluable and greatly contributed to the success of his important mission of purifying Florentine society from the foul and loathsome vices and dissipation that like a canker worm were preying upon its vitals, sapping its foundations as a state and threatening it with downfall and ruin. It was no fortuitous concurrence of circumstances that they were brought into such close contact and intimate relationship. They were kindred souls and gravitated towards each other by that law of spiritual attraction which, though we are unable with our limited faculties and powers of intuition to divine and trace its mysterious workings, yet like all the great forces of nature, unseen and silent, it operates throughout the world of humanity in the different and various phases of friendship that binds individuals together and constitutes the origin of society which otherwise would soon become dissolved and disintegrated into its primary elements of savagedom and barbarism.

Though this secret law be beneficent in its influence and action, it can become as terribly destructive as an earthquake, as explosive and rending as the dread fulminate known to chemists, a cubic inch of which contains potential energies so tremendous and lethal, capable of annihilating whole cities and leaving not a wrack of them perceptible. Woe unto those who toy and play with this mighty principle operating in human life and nature, and prostitute it to base purposes and selfish gratification. On the other hand, studied wisely and well, its dictates and prescriptions conformed to and obediently followed, love and friendship



become great realities, making human life and existence transcendently beautiful, joyous and divine, and the marital relationship, the highest, most endearing and sacred of ties, a blending of souls each divine, each helps to one another in their parallel undiverging course of ascension to the Higher Life, the final of human perfection.

*(To be Continued.)*

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## WHAT LIGHT?

TOWNSEND ALLEN.

"What light?" they asked where'er they met;  
In busy paths their feet were set;  
But both were looking for the Grail,  
And so the question did not fail.

"What light? What light for mortal ken?"  
They searched in books and hearts of men;  
Philosophies poured o'er in vain,  
No answer came, no answer came.

They met again when years had flown,  
And both deep grief and tears had known.  
Their heads were white and lines of care.  
Had aged their faces once so fair.

"What light, O Friend, what light," he cried,  
"What light has come from th' other side?  
"Is life now bright or dark to you?  
"Hast found the clue? Hast found the clue?"

"Oh yes," she cried with joy, "at last  
"I've learned the truth; the night is past.  
" 'Tis all summed up in one small word.  
"A word you've often, often heard.

"I know," he cried, "I've found it, too,  
"The old, old word with meaning new.  
"Illumed by love, like sun on high,  
"No soul can die, no soul can die."

## GENESIS OF JUDAISM.

BY WILLIAM TYNDALE.

### III.

*(Concluded from page 109.)*

#### LATER HISTORY AND FINAL EVOLUTION.

**S**IMON, the last of the Maccabees, was prince and high priest of Judea twelve years. His rule was characterized for its efficiency and diligent care for the prosperity of his people. The country was made safe for all, and he provided diligently for its defense.

It had been the common practice of the Syrian overlords, in their dealings with the Jewish leaders, to grant liberal immunities and privileges so long as they were themselves in straits, but to deny and withdraw them when their own fortunes became prosperous. Antiochus, the brother of Demetrius, showed himself as perfidious as the others. He demanded peremptorily from Simon the surrender of important places, and the payment of tribute which he insisted was in arrears. Simon refused and Antiochus sent an army into Judea. This failed of success and he next persuaded Ptolemy, the son-in-law of Simon, to assassinate him, by promise of appointment to the government of Judea. Jerusalem thus came once more under the Syrian Overlord, but upon his death a few years afterward, John Hyrkanus was able to recover the supreme power. He proved his ability and ambition by subjecting Idumea and Samaria, and adding their territory to Judea.

From this time the country became the theatre of a religious conflict. The Asideans had been desirous of religious freedom only, and even when Judas had been fighting for the independence of the nation, they had preferred the government of Alcimus as high priest. When Jonathan assumed that office, it was without their approval; and even the government of Simon

was no more to their satisfaction. But the wisdom of his administration precluded any loud objection. But now, the party of Rabbis and Pharisees had become stronger and more demonstrative. They were aware that a high priest occupied by the business of secular government and schemes of conquest would be likely to neglect religious interests. Accordingly, the occasion was taken at a festival to call Hyrkanus to account, and demand that he should lay aside the dignity of high priest. Hyrkanus resented this boldness, and from that time identified himself with the rival party of Sadducees. The policy of conquest was persisted in, and the conquered peoples were incorporated into Jewish citizenship. The successors of Hyrkanus added the title and authority of king to their other powers. The concept of a pure Judaism was overshadowed by the dream of a secular ambition, which was enforced with energy and great severity.

The Sadducees were now the partisans of the government, and embraced in their number the wealthier families and the chief priests. They are generally described as arrogant and domineering, severe in the infliction of penalties, and relatively indifferent to the more important matters of religious belief. The Pharisees, on the other hand, were philosophic in their tastes, fond of nice disquisitions, devoted to the study of the law and even of occult learning, and especially as gentle in infliction of penalties. The great body of the commonalty took sides with the teachers.

During the whole period of the rule of the Asmonean priest-kings, this conflict raged. Sometimes it broke out in gross insult and even open violence. On one occasion, at the Feast of Tabernacles, the King, Alexander Jannaeus, had returned from the army to officiate as high priest. On such occasions, more freedoms were taken than were permissible at other festivals.<sup>1</sup>

(1) Plutarch in "The Symposiasts," represents one of his guests as describing the resemblance of the Jewish festivals and the rites of Bacchus. "The time and manner of the greatest and most holy festival of the Jews, is exactly agreeable to the Holy Rites of Bacchus," the man declares. "That which they call 'The Fast' (Yom Kipper) they celebrate in the midst of the vintage, and it is the day which goes immediately before the Feast of Tabernacles. They furnish their tables with all kinds of fruits, while they sit under tabernacles made of vines and ivy. A few days after they celebrate another feast, not darkly, but openly, dedicated to Bacchus; they have a feast among them called Kradephoria from carrying palm-trees, and Thyrsophoria when they enter the temple carrying thyrsi. What they do within I know not; but it is very probable that they perform the rites of Bacchus. First, they have little trumpets, such as the Grecians used to have at their Bacchanalia to call upon their gods withal. Others go before them playing upon harps which they call Levites—whether so named from *Lusio* or *Evis*—either word agrees with Bacchus. Their high priest on holidays enters their temple with his mitre on, arrayed in the skin of a hind embroidered with gold, wearing buskins, and a coat hanging down to his ankles; besides, he has a great many little bells hanging at his garment which make a noise as he walks the streets."

The multitude pelted him freely with citrons, at which he became enraged and punished the offenders with severe cruelty. In return, his subjects thus treated broke out into open revolt and invited the King of Syria to aid them. Alexander was driven from the country. But King Demetrius was too weak at home to profit by this opportunity and was obliged to withdraw his forces. Alexander, on returning to power, took a bloody revenge upon the Pharisees, driving them from the country. But at his death Salome, his queen, took control of affairs. Her son Hyrkanus was made high priest, and the Pharisees were restored to honor and influence. But her younger son, Aristobulus, was a Sadducee, and at her death, gained possession of Jerusalem and superseded Hyrkanus in the priesthood. It was the last victory of the Sadducees. Autipater, the son of the Governor of Idumea, came upon the stage in behalf of the deposed high priest. The Pharisees co-operated with him, and Aristobulus appealed to the Roman Senate. From the days of Judas Maccabeus there had been an alliance with the Romans, but it had brought no special result. It followed, as had been usual everywhere else. The opportunity was thus afforded for interfering and subjugation. The rival claimants appeal came before Pompey at Damascus. A special deputation of Pharisees also waited upon the Roman general and solicited him to abolish the kingly office. He complied, but he also made Judea tributary to Rome, and took from it the countries that had been annexed. Hyrkanus was reinstalled as high priest. Efforts were repeatedly made after this to restore the monarchy, but they were always in vain. Autipater was placed in charge of civil affairs, and after his death, Herod his son was made king.

He began his reign by the execution of forty-five noblemen, Sadducees, and members of the National Council. Under one pretext or another he exterminated the Maccabean family and afterward made frequent changes in the office of high priest, sometimes selecting men from Alexandria and Babylon. He gave special favor to the Pharisees and even to Essenes, as having no ambitions averse to his wishes.

The Pharisees were indeed at the height of influence. Their most illustrious teachers now flourished; among them were Sameas, Abtalion, Gamaliel, and Shammai.

This brings us to the period which general consent has agreed was the beginning of the new World-faith. The Judaism of the world was divided between that of Judea and that of the

Jews who were dispersed over other regions; that of Judea was marked by the divisions of Pharisees and Sadducees. The religious observances were alike with them all; but points of doctrine exhibited wide differences. In the matter of Sacred Writings the peculiarities were distinct. The Sadducees accepted only the works of the earlier period, the compilers of which wrote in the old Hebrew language. They admitted no extraneous doctrine. The First book of *Maccabees*, though not accepted in the Canon, was evidently written by one of their party, while the Second Book, with its account of special guardians from the spiritual region, exhibits beliefs peculiar to the Pharisee. "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." While the Jews who were transported by Nebuchadnezzar to Babylon regarded Jehovah as tutelary god of the Hebrew race, those who came to Judea in subsequent years had learned of a "God of heaven" in whose domain all the universe is included, and that beside him there is none other.

The Jews of Egypt and the "Dispersion" maintained friendly relations with their brethren in Judea, participating in the stated festivals and in other ways commemorating the religious observances. They made use of Greek versions of the Sacred Writings, adding to them by contributions of their own. But for them the Jewish history would have been lost to the great world outside the pale of Judaism. There had been faint record as we have perceived of the Persian period, none of the Egyptian suzerainty. Even the achievements of the Maccabean brothers by which independence was secured for Judea with freedom from foreign regulations of worship would not have been preserved in historic record. It seems, however, that the works of the Apocryphal writers became known in Galilee and other districts, as well as abroad. The principal quotations in the Gospels and Epistles are from these works, as well as other expressions from authors that had not been admitted in the Hebrew Canon.

The promulgation of the Gospel was also originally contemplated to be confined to Jews alone. There seems always to have been little desire to add converts from alien races. Even the adoption of Jewish rites by the Idumeans and Samaritans, which was enforced by John Hyrkanus, did not meet with cordial acceptance from genuine Jews. Although the apostolic commission is represented to have been given to Galileans in Galilee,



it was restricted to "the lost sheep of the House of Israel" and it forbade to go in the way of the Gentiles and the cities of the Samaritans. This was in accord with the stricter Jewish sentiment. Indeed, although Jesus is represented as beginning his career by a temptation which is described in the vague terms which suggest an initiatory rite, and although he is said to have discoursed to the multitude in language that veiled his real meaning, he appears to have been recognized by the leading Pharisees as one of their number, and was styled Rabbi like other accredited teachers. They often criticized his utterances as they did those of their own number, and several times sought to shield him from danger. He, on his part, while denouncing them as hypocrites, men acting a part when they were teaching, nevertheless acknowledged that they sat in the seat of Moses, and that their exhortations ought to be obeyed.

The same carefulness to make distinction between Jews and others is recorded of the apostles. The concourse of people grouped together on the day of Pentecost, to whom Peter discoursed, was made up of Jews from the different countries, who all spoke in various Grecian dialects. "The promise is to you and your children" the apostle declares. The men who complained to the high priest against Stephen were of the same class, and when after his execution the other believers fled to their homes away from Jerusalem, they "preached the word to the Jews only."

The Universal Epistle of James is addressed to "the Twelve Tribes of Israel scattered abroad" and he plainly takes issue with Paul on the point of faith as compared to observance of the works of the law. He objects to deference to the rich in the synagogue and the despising of the poor. The believers at Jerusalem were known as "poor," the Ebionites, and are described as holding their property in common like the Essenean brotherhoods. Indeed, Eusebius, the historian of the Church, considers the Essenes as Jewish believers.

Nevertheless, as an eloquent writer has declared, "the vehicle of the new doctrine was Greek." Men of Cyprus and Cyrene, breaking through the restrictions, "came to Antioch and spake unto the Grecians" making many disciples. Hearing of this at Jerusalem, the leaders sent Barnabas, a Levite belonging to Cyprus, to examine into the matter. He procured Paul, who was a native of Tarsus, to aid him in the work. It would appear from expressions incidentally used that a new departure took place at the old Asian metropolis. The designation of "Chris-

tians'' was first adopted there, and has continued in use till the present time. It is further stated that Paul and Barnabas were commissioned by the other prophets and teachers at Antioch as apostles or missionaries to promulgate the new doctrine.

Paul himself was very tenacious in regard to this matter. He declared that this doctrine was purely and from the very first, his own. "This gospel, which was preached by me was not after man," he stoutly affirms. "For I never received it of man, neither was I taught it, but it was by revelation."

Peter coming to Antioch, there followed a misunderstanding. Owing probably to the custom of consecrating food to an alien divinity before eating, Jews would not eat with others who were not Jews. Peter on this occasion, however, ate with the other believers, though they were not of Jewish extraction. But there came others from Jerusalem to Antioch and he, in alarm, did not venture to continue the practice. His example was followed by others, and Paul sharply upbraided him for his double dealing. Paul also took occasion to affirm his own cardinal doctrine. "We Jews know," said he, "that a man is not justified by the works of the law, but only through the faith."

He likewise relates that he went himself to Jerusalem, and explained the doctrine which he had been preaching, maintaining his ground unflinching. Those who were in authority finally compromised the whole matter by a division of the field of labor, they to continue with those of Jewish parentage, and Paul and his colleagues to be apostles to the Gentiles. They only made the condition that the "poor," the Ebionite brothers at Jerusalem, should be remembered.

Estrangement, however, seems to have followed. Some years afterward, it is recorded that Paul came again to Jerusalem with liberal contributions from the communities where he had labored. He had even conformed so strictly to the old observances as to take the vow of *nazir*. James told him of the general prejudice existing against him, as teaching to disregard circumcision and the Law of Moses, the Torah. He proposed to Paul to go to the temple with a party of other brothers who had taken a similar vow, to be at charges with them, and make the usual offerings. This would show everybody that he was an orderly Jew, and a faithful observer of the law. Paul complied with this counsel, but as he was about to finish the matter, some Jews who had encountered him in Asia saw him there and raised an uproar. Only the coming of the Roman guard saved his life.

He was arraigned before the high priest and council, and evaded sentence as a disturber of the government only by declaring himself a Pharisee. The Sadducees abetted by the high priest, who was of their number, persevered in their efforts against him, but no one of the Church at Jerusalem interfered in his behalf or ventured even a word of sympathy.

The doctrines of Paul, based upon the principles of faith and charity, gradually became accepted over the Roman world. Loftier in their tone than the decadent worships of the nations, they gradually won favor with individuals of an ascetic or enthusiastic temper; and having absorbed and given new forms to the prominent notions and ceremonies of the several worships, succeeded finally in being adopted in their place. Judaistic in their inception they became ethnic in form and characteristics.

At the death of Herod his kingdom had been divided among his sons. The administration of Archelaos, who succeeded him in Judea, was so oppressive that the Roman Senate, at the application of leading subjects, deposed him and made Judea a province of the Empire. The change, however, was hardly more satisfactory. The Roman rulers were often tyrannical, greedy of gain, and disregarding of the popular sentiment. The Sadducees profited by the change; the high priests, though compelled to pay for their appointment and often changed as a higher bidder was found, were uniformly of their party. The Pharisees, however, found the condition of affairs less satisfactory. They managed to adapt themselves, as well as they might, to the existing conditions. But discontent could not be always restrained. Finally a new party of zealots sprang up, which gave direction to the general discontent. Revolt ensued, and with it came universal disorder. Robbery and assassination seemed but common occurrences. The Romans put an end to these conditions by destroying Jerusalem and burning the Temple.

With this downfall, the influence of the Sadducees was also gone. The priests had generally been of that party, and had taken little part in the spiritual life of the people. It devolved upon the Rabbis, the Scribes and Pharisees to organize Judaism on a permanent foundation. They began this work by establishing the Great Council anew at Jamnia. At a later period it was removed to Tiberias in Galilee. The presidency was made hereditary in the house of Hillel and Gamaliel, and was duly recognized by the Roman overlords as possessing similar authority to that of the former high priests. This state of affairs

continued till the death of the last member of the family; after which Palestine ceased to be the religious centre of Judaism.

Among the changes which were imputed to this period was the discarding of the versions of the Sacred Canon in the Greek language. The Christian groups, generally, had adopted these in preference, and the relations between them and the Jews had developed into animosity, which afterward degenerated into actual hatred.

Meanwhile, the destruction of their capital and Temple had by no means totally crushed the spirit of the Jewish people. Again and again there continued to be revolts, and the suppressing of these by the usual cruelties planted the germs of later outbreak. The Emperor Adrian founded a new city upon the ruins of Jerusalem, calling it by his own name—Aelia—a name by which it was known for two hundred years. A temple of Jupiter was also erected on the hallowed site, and a cave for observance of the Rites of Adonis was consecrated at Bethlehem. A revolt followed, which for years imperilled the Roman dominion in the East.

The Rabbi Akiba was the most imposing figure in this period of Jewish history. He was of venerable age, and indeed it has been affirmed that he was in the years of manhood when Titus destroyed Jerusalem. He had been distinguished for profound knowledge of the lore of his people, and the Mishna, one of the most celebrated monuments of Hebrew learning, was compiled by him. Like the father of the Maccabees, he deplored the calamity of his people, and with the zeal of a Crusader he set about the attempt to regain national independence. He went through Judea, the Parthian dominions, Asia Minor, Cyprus and Egypt, stirring up Gentiles and Jews alike to revolt against Rome. Preparations were made in abundance. Then there arose a leader, a man of whose birth and parentage nothing was known, but whose aspect and manner were kingly. Akiba unhesitatingly declared him to be "the Lord's anointed" and gave him the name of Barcochba, the Son of the Star. This was enough; Jews flocked to his standard; Samaritans dropping old enmities, enlisted by thousands, and multitudes that were not of Shemitic race ranged themselves with the children of Jacob. Two hundred thousand, some affirm half a million, were in his army. He was successful, and for three years had his seat of government at Jerusalem. He took measures for public defense, exercised civil authority and coined money. He dis-

played animosity toward Christians as apostates and enemies, and they were required to embrace the law on penalty of scourging. The Great Covenant was again established, and the Tetragrammaton, the Hebrew name of the Deity, which worshippers would not utter, now became the watchword of Judaism.\*

The whole military force of the Empire seems to have been required to crush this effort for national existence. Julius Severus, the ablest of the Roman generals, was called from Britain to command the army, and the conflict was marked by the persistence and cruelty characteristic of Roman warfare. The Jewish leader perished in battle, and Akiba, his patron and counselor having been made a prisoner, was flayed alive.

Seventeen centuries and more have passed, but no new attempt of importance has been made to "restore again the kingdom of Israel."

The Jews abandoned Palestine for other countries. When Islam became included by itself in the category of world-religions, many found shelter with it, either as proselytes or proteges, and were instrumental in contributing to learning in its schools and universities. So close was the affiliation that it has not been always easy to distinguish which of the two religions the teachers professed.

In Christendom, unhappily, there have been contrary conditions. It has been remarked that where there existed a like belief generally, but with difference in one or two points, there was the most implacable enmity.

From the epoch of Barcochba, when Christians were scourged in the synagogues, till the present time, in which in many countries Jews are excluded from common rights with others, there has existed a repugnance between the adherents of the rival faiths. The legislation of European governments has been characterized by political disabilities, exclusion from specific industrial pursuits, deprivation of the protection of law, added to social ostracism and personal affront. The representation of Shylock by Shakespere illustrates the wrongs to which the Jews have been subjected, and the hatred and malice which were engendered. Yet in this matter they have their share of blame. They are often servile when subject to superior power, but arro-

(\*) Dr. Thomas Inman, author of "Ancient Faiths," expresses the opinion that the description of events in the twenty-fourth chapter of the Gospel according to Matthew, and corresponding chapters in the other canonical Gospels, were added to those compositions as relating to conditions incident to the reign of Barcochba. That the accounts were written but not spoken, he considered to be indicated by the passage: "He that readeth, let him understand."



gant and domineering when they chance to become uppermost. Such conditions, however, can not last; they will gradually give way to contiguity, business relations, community of interests, sense of justice, and the courtesy which is characteristic of cultured people.

The proverbial exclusiveness of the Jewish communities is probably the result of the persecutions to which they have been subjected. Too much account has been made of the distinction of race. The peculiarities of physiognomy were created by the persistence in forming connubial unions solely with individuals of their own number. Any type of men or animals can be developed in a similar manner. Yet the canonical writings indicate that no such restriction existed in earlier periods. Though Abraham is described as having taken his sister to wife, and Isaac and Jacob are represented as having married their cousins, the patriarch Judah wedded a woman of the Canaanites, and Joseph the daughter of an Egyptian priest. When the Israelites had established themselves among the other populations in Palestine, they intermarried with them freely. Indeed, they seem to have inherited the Phœnician characteristics as traders and adventurers, rather than as craftsmen and tillers of the soil. Indeed, not till Ezra and Nehemiah promulgated the "Law of Moses," and required marriages to be made with Jews alone, does the restriction appear to have existed at all.

Thus, they have preserved traditionary customs adopted from older races, and developed during the historic period a religion and philosophy which have distinguished them as a peculiar people. They have shed off such as lapsed into the customs of other nations, and those who chose secular power rather than mental excellence.

If they have failed to do a full part in the world's industries, they have made it up largely in the cultivating of knowledge and the part which they have been enabled to take in public affairs. Their stability, their *esprit de corps*, their family virtues, justly demand admiration. Probably they will never again colonize a Judea in Palestine, but Christian communities that seem to be losing hold of these virtues, can turn with profit and copy them. For by these only can perpetuity be assured.

Wherever the Jews have enjoyed the same rights and privileges as others, they have been molded accordingly, merging more or less into the same social body. By their insistence in regard to the Torah, circumcision and the Sabbath, they have

maintained their individuality. But there seems to be a disposition to yield these distinctions. Very many entertain no religious conviction at all; but like the Sadducees, "say that there is no resurrection, neither angel, nor spirit," and doubt the verity of the canonical writings. Learned Rabbis are perceiving affinities between Judaism and Christianity, and seeking fraternal relations. As old prejudices die out with the older generations, the words of the Gospel may yet be fulfilled that there shall be one fold and one shepherd.

But that time has not yet come.

For thrones have fallen—nations gone  
 Before the march of time;  
 And where the ocean rolled alone  
 Are forests in their prime,  
 Since Gentile plowshares marred the brow  
 Of Zion's holy hill;—  
 Where are the Roman eagles now!—  
 Yet Judah wanders still.  
 And hath she wandered thus in vain,  
 A pilgrim of the Past?  
 No!—long deferred her hope hath been,  
 But it shall come at last.

THE END.

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But, indeed, if every great man, Napoleon himself, is intrinsically a poet, an idealist, with more or less completeness of utterance, which of all our great men, in these modern ages, had such an endowment in that kind as Luther? He it was, emphatically, who stood based on the Spiritual World of man, and only by the footing and miraculous power he had obtained there, could work such changes in the Material World. As a participant and dispenser of divine influences, he shows himself among human affairs; a true connecting medium and visible Messenger between Heaven and Earth; a man, therefore, not only permitted to enter the sphere of Poetry, but to dwell in the purest centre thereof: perhaps the most inspired of all Teachers since the first Apostles of his faith; and thus not a Poet only, but a Prophet and god-ordained Priest, which is the highest form of that dignity, and of all dignity.

Carlyle, *Luther's Psalm*.

## THE SEIPHER HA-ZOHAR;

OR,

## BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

“A KABBALISTIC SYMPOSIUM BY RABBI SIMEON’S STUDENTS.”

*(Continued from page 124.)*

“AND God said let there be light and light was.’ To whom spake Alhim these words, ‘let there be light!’ It was to the dwellers on the earth; but ‘light was’ refers to the light made for the world to come. The higher light, the light of the eye was created first by the Holy One who caused Adam, the protagonist, to behold it so that he was able to view the world at a glance. This was the divine light enjoyed by David, who in a moment of spiritual ecstasy exclaimed, ‘How great is thy goodness which thou hast laid up for them that fear thee’ (Ps. xxxvi. 20), and it was the self-same light by which God showed Moses the promised land from Gilead unto Dan. From the beginning, this divine light was hidden and concealed, as the Holy One perceived that the generations of men who lived in the time of Enoch and Noah, and also during the building of the tower of Babel, would use it for selfish purposes. He imparted it to Moses, who made use of it three months after his birth, as it is written, ‘She hid him three months’ (Ex. ii. 7), after which he was brought into the Presence of Pharaoh. Then the Holy One took it away from him until his ascent of Mount Sinai in order to receive the law. On that occasion it was again imparted to Moses and enjoyed by him during his lifetime. To such an

extent was its manifestation, that it is said, 'the skin of his face shone, so that the children of Israel were afraid to come nigh unto him' (Ex. xxxiv. 30). Moses was so invested with this divine light that it seemed like a talith or garment about him. This same divine light is referred to by the psalmist. 'Who coverest thyself with light as with a garment' (Ps. civ. 2). 'Let there be light and light was.' Wherever in the Scripture this word *yehe* (let there be) is used, it refers to or signifies this divine light, both in this world and the world to come."

Said Rabbi Isaac: "The light created by God in the work of creation, filled the world with its splendor, but was eventually withdrawn and concealed, why? In order that transgressors of the good law might not participate in it, and therefore the Holy One conceals and preserves it for the right-doers as it is written, 'Light is sown for the righteous and gladness for the upright in heart' (Ps. xcvii. 11). When it shall prevail again throughout the world humanity will become renewed and live the Higher life and make it one with angelic life. Till then, however, this divine light is concealed in darkness which is as a covering to it. And this is why God called the light 'Day,' and the darkness He called 'Night,' the one being only a diminution of the other as it is written, 'Light and darkness are both alike to thee. He discovereth deep things out of darkness' " (Job xii. 22).

Said Rabbi Jose: "The meaning of those words is this, that the great mysteries of life, at present veiled and hidden in darkness, become revealed to the 'Illuminate' or enlightened by the adaptation of their modes of thinking, and thus comprehensible to the human understanding with its limited powers of expression, so that the words of Scripture are realized, 'And the light of the moon shall be as the light of the sun' (Is. xxi. 26). That this might become actual, there was needed language or audible speech. This speech is that known by the term Sabbath; and because of its purity, it is forbidden to give utterance to any idle or profane word on that day. This is why Rabbi Simeon used to say to his mother, whenever he heard her speaking on secular and profane subjects during the sabbath day, 'Mother, remember it is the holy day and do not indulge in idle discourse, for that is forbidden!' This form or kind of language it is, that should prevail everywhere because, as it symbolizes the union of the active principle of light with the passive principle of darkness, it is the only means for giving expression and form to the hidden mysteries of life."

Said Rabbi Isaac: "If this is to be, wherefore is it then written, 'And God divided the light from the darkness?'"

Rabbi Jose replied: "In order that light might give rise to day and darkness to night. Afterwards He associated them together and made them as one, wherefore it is written, 'And the evening and the morning were day one (one day) (Gen. i.), the evening, morning and day forming one whole.'"

Said Rabbi Isaac: "Until the manifestation of Alhim, the creative Logos, the male principle was in the light, and the female principle, in the darkness. In the work of creation they became unified, and formed the necessary complements of each other. If it be asked, why were they separated and disjoined? it was that there might be a distinction between them; and they became united in order that the true light might be found in its complement, the darkness, and the true darkness in its complement, the light. Though at present there are many different shades and degrees between them, yet, notwithstanding, they form but one whole, as it is written, 'Day, one.'"

Said Rabbi Simeon: "It is on this union of light and darkness that the whole universe is based and formed. In Scripture it is referred to and spoken of as a covenant. Thus it is written, 'If my covenant be not with day and night and if I had not appointed the ordinances of heaven and earth' (Jer. xxxiii. 25). What is this covenant? It is the good law of justness, right and harmony, that form the basis of all existence throughout the universe. The import and mystery of it is expressed in the word *zacor* (remember). Day and night in their adjustment to each other symbolizing the great law of harmony and unity, it follows that it lies as the root of all created existence and therefore saith the Scripture, 'but for this covenant or union between day and night, I should not have established the laws and ordinances of heaven and earth,' and which in all worlds throughout the universe form one and the same rule of life."

Rabbi Simeon again spake and said: "It is written, 'By the voice of the Mediator or Harmonizer, amongst those who draw forth water, shall be proclaimed the divine law of Justness' (Jud. v. 11). The voice of the Mediator (*Kol mkhtztzim*) here signifies the voice of Jacob, the word *mkhtztzim* being equivalent to *ash ha-benaim*. 'Those who draw forth water' are they who draw the water of life flowing from an inexhaustible fountain on high, that gives strength and vitality to every animated being. It is further added, 'and the clemency or good-



ness of God shall be poured in abundance upon Israel, and the people of God (those who live conformably to the good law) shall appear at the gates.' Israel here signifies the children of light to whom as a heritage the Holy One has laid up and reserved this divine life forever when they become circumcised in heart, the *sine qua non* of its enjoyment. When this is not the case, then are realized the words of Scripture, 'They forsook the Lord God of their fathers' (Jud. ii. 12). This apostasy lasted until Deborah, the prophetess, appeared and led them back into the true path; so that it is said, 'The people willingly offered themselves' (Jud. v. 2). Furthermore, it is written, 'The inhabitants of the villages, ceased, they ceased in Israel until that Deborah arose, that I arose a mother in Israel' (Jud. v. 7).

"What is the esoteric meaning of 'a mother in Israel?' The phrase refers to the celestial mother by whom the heavenly waters of life were made to flow into the world, so that the children of light might be strengthened and established and the true source of it be made known and manifested. This great unknown truth is referred to in the words, 'The righteous One hath founded the world' (Prov. x. 24). The three come forth from the one. One is in three and stands between two, forming a triad from which has proceeded everything; so that One is all and all is One; as it is written, 'It was evening and it was morning, day one, for the day, with its evening and morning, is one. This mystery is further expressed. It is written, 'And God said let there be a firmament in the midst of the waters and let it divide the waters from the waters' " (Gen. i. 6).

Said Rabbi Jehuda: "Seven firmaments are there on high founded on and governed by the great law of universal harmony, of which the Tetragrammaton or sacred name is a symbol. The firmament here mentioned is established in the midst of the waters. It is above the *Hayoth* or living creatures and divideth the waters above from the waters below and serves as an intermediary between them. When the waters below call to the waters above, it is through it that the latter descend and give life and strength to all creatures as hath been stated. It is written, 'a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed' (Cant. iv. 12). By 'a garden enclosed' is meant, the spouse concealed therein, the universal mother of existing things, from whom floweth forth the great river of the water of life, which if it should cease to flow the waters below would become congealed and infertile. As rivers and streams become

frozen when the north wind blows, and remain so until the south wind comes and dissipates by its warmth and heat the frost, in like manner, the waters of the river of life do not flow into the world of humanity except under the influence of the life divine. Such is the esoteric meaning of the firmament existing between the higher and lower regions of life. Scripture saith not, 'let there be made a firmament and let it be placed in the midst of the waters, i. e., between the waters above and those below; for the firmament here mentioned existed before the beginning of the creation of the world and was only placed between them, that is, above the Hayoth or living creatures.'

Said Rabbi Isaac: "In the human body, there exists an organ called the diaphragm, separating the heart from the abdomen, so that what the former receives or takes in is transmitted to the latter. So is it with the firmament in the midst of the waters, or the higher and lower spheres of existence. What it receives from the higher it transmits to the lower spheres for the maintenance and continuity of human and animal life. There is an allusion to this in the words, 'And the veil shall divide between the holy place and the Holy of Holies' " (Ex. xxvi. 33).

Said Rabbi Abba: "'Who hideth himself in the waters and maketh the clouds his chariot and walketh upon the wings of the wind' (Ps. civ. 3). By the waters is signified the waters on high by which the house was built, as it is written, 'Through wisdom (hochma), the house is built, and by understanding (binah) it is established' (Prov. xxiv. 3). 'Who maketh the clouds his chariot.' Rabbi Yessa the aged separated the word 'abim' (clouds) into ab (cloud), and im (ocean), denoting that the darkness proceeded from the left side of the sephirotic tree of creation. 'And walketh upon the wings of the wind' refer to the Holy Spirit from on high, symbolized by the two golden cherubim placed at each end of the mercy-seat, as it is written, 'Thou shalt make two cherubim of gold, of beaten work shalt thou make them' (Ex. xxv. 18). Of these cherubim we also read, 'He rode upon a cherub and did fly, yea, He did fly upon the wings of the wind' (Ps. xviii. 10). Whilst the manifestation of the Divine is confined and limited to the higher or heavenly spheres He is said to ride upon a cherub, but after its appearance in the world, then He rides upon the wings of the wind."

Said Rabbi Jose: "It is written, 'He weigheth the waters by measure' (Job xxviii. 25). These words refer to that just

proportion or measure of the life principle necessary for the development and perfection of all animated creatures, and which proceeds from the sephiroth Geburah (Justice or Justness)."

Said Rabbi Abba: "The ancients relate that when the great teachers descended and came upon earth, they began their meditations on the mysteries of creation by observing the strictest silence, impelled thereto by the fear lest by a single word they should divulge what was revealed to them and thus subject themselves to condemnation."

Said Rabbi Eleazar: "At first the initial letter of the alphabet, alternately ascending and descending, impressed on the surface of the lower waters the forms of all the other letters, and they became the complement of each other. After the formation of these letters they became the foundation of the world. Then the waters above mingled with those below, giving rise to the words called Beth (house). This is why Scripture commences with the letter B in order to teach that the origin of the world is due to the mingling and blending of these waters which continued until the firmament which now separates them was established and fixed. This separation took place on the second day of creation and on that day was also created Gehenna, which continues to exist as the place of the devouring fire reserved for the wicked and wrongdoers.

*(To be Continued.)*

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## THE GUEST CHAMBER OF THE HEART.

TOWNSEND ALLEN.

Deep in each heart there is a secret room,  
All unsuspected by the worldly wise,  
Where one may entertain, if 'tis his will,  
A guest divine from the celestial skies.

The door into this room is locked and barred,  
The key is found through righteousness and prayer,  
When all is calm without, an holy one  
Will meet thee in the sacred stillness there.

## MOMENTS WITH FRIENDS.

*"Does any one know where the centre is around which our sun and its planets seem to be revolving? I have read that it might be Alcyone or Sirius."*

Astronomers have not yet determined which star is the centre of the universe in toto. Each of those stars thought to be the centre have on later investigation been found to be themselves moving. As long as astronomers hold merely to the physical side of astronomy, they cannot discover the centre. The fact is, no one of those stars which are seen is the centre of the universe. The centre of the universe is invisible and not to be discovered by telescopes. That which is visible of the universe is but a small portion of the real universe, in the same sense that that which is seen of man, his physical body, is a small portion of the real man. The physical body, whether of man or the universe, has a formative principle which holds the visible physical particles together. Through this formative principle there operates another principle, the principle of life. The principle of life extends beyond the physical and the formative principles and keeps all the particles of the physical body and all bodies in space in movement. The principle of life is itself included in a greater principle which, to the human mind, is as boundless as is space. This principle is apprehended by authors of religions and scriptures as God. It is the Universal Mind, which includes all things in manifestation, visible or invisible. It is intelligent and all-powerful, but has no parts in the same sense that space has no parts. Within it the physical universe as a whole and all things live and move and have their being. This is the centre of the universe. "The centre is everywhere and the circumference nowhere."

*"What makes one's heart beat; is it the vibration of waves from the sun, also what about breathing?"*

Vibrations from the sun do not cause the heart to beat, though the sun has to do with the circulation of the blood and with all life on the earth. One of the causes of the heart beat is the action of the breath on the blood as it is con-

tacted in the pulmonary alveoli, the air-chambers of the lungs. This is the physical breath action on the physical blood, the central station of which is the heart. But the physical breath action is not the real cause of the heart beat. The primary cause is the presence in the body of a psychic entity which enters the body at birth and remains during the life of the body. This psychic entity is related to another which is not in the body, but which lives in the atmosphere of the body, surrounds and acts on the body. By the action and interaction of these two entities, the in and out breathing continues through life. The psychic entity in the body lives in the blood and it is directly through this psychic entity living in the blood that the heart is caused to beat.

"One's heart" is a large subject; "breathing" is a large subject; much may be written about them. That we might be able to answer the last part of the question: "also what about breathing" we must be informed "what about it."

*"What is the relation between the heart and the sex functions—also the breathing?"*

The heart of man may properly be said to extend through the entire body. Wherever are the arteries, veins or capillaries, there are the ramifications of the heart. The circulatory system is only the field of action for the blood. The blood is the medium of the breath for communication between the organs and the body. The blood, therefore, is the messenger between the breath and the sex organs. We breathe into the lungs, the lungs transmit the air to the blood, the action of the blood stirs up the organs of sex. In the editorial on *The Zodiac*, V., which appeared in "The Word," Vol. 3, pp. 264-265, the writer speaks of the gland of Luschka, the particular organ of desire, as sex desire. There it is stated that with each inbreathing the blood is stimulated and acts on the gland of Luschka and that this organ either allows the force playing through it to go downward or upward. If it goes downward it goes outward, acting in conjunction with

the opposite organ, "which is virgo, but if it goes upward it is made to do so by the will-breath and its path is by way of the spine. The heart is the central station for the blood, and is also the reception hall where all thoughts entering into the body gain audience with the mind. Thoughts of the sex nature enter the body through the sex organs; they arise and apply for entrance into the heart. If the mind grants them audience in the heart and entertains them the circulation of the blood is increased and the blood driven to the parts corresponding to the thought. The increased circulation requires a more rapid breath in order that the blood might be purified by the oxygen breathed into the lungs. It requires about thirty seconds for the blood to pass from the heart through the arteries to the extremities of the body and back to the heart through the veins, making one complete cycle. The heart must pulsate faster and the breath be shorter when thoughts of sex are entertained and the sex organs stimulated by the blood from the heart.

Many organic diseases and nervous complaints are caused by the useless expenditure of the life force through thoughts of sex; or, if there be no expenditure, by the rebound on the whole nervous organism of the life force returning from the parts in question and by the return into circulation of the blood from the sex organs. The generative force is liquefied and killed by the rebound. The dead cells pass into the blood which distributes them through the body. They contaminate the blood and disease the organs of the body. The movement of the breath is an indicator of the state of the mind and a register of the emotions of the heart.

*"How much does the moon have to do with man and other life on the earth?"*

The moon has a magnetic attraction for the earth and all the fluids of the earth. The intensity of the attraction depends on the phase of the moon, its position towards the earth, and the season of the year. Its attraction is strongest at the equator and weakest at the poles. The influence of the moon controls the rise and fall of the sap in all plants and de-

termines the strength and efficiency of the medicinal properties in most plants.

The moon affects the astral body, the desires in animals and man, and the mind in men. The moon has a good and an evil side in its relation to man. Generally speaking the evil side is indicated by the phases of the moon in its waning period; the good side is connected with the moon from the time of the new to the full moon. This general application is modified by individual cases; for it depends on the particular relationship of man in his psychic and physical make-up as to the degree to which the moon may influence him. All influences, however, may be counteracted by will, reason, and thought.

*"Does the sun or the moon regulate or govern the catamenial period? If not, what does?"*

The sun does not regulate the period; it is a matter of common knowledge that the period of menstruation is coincident with certain phases of the moon. Each woman is differently related to the moon in her physical and psychical make-up; as the lunar influence causes ovulation it follows that the same phase of the moon does not bring about the period in all women.

The moon causes the generative germ to mature and to leave the ovary. The moon has a similar influence on the male. The moon influences conception and makes it impossible during certain times, and determines the gestative period and the moment of birth. The moon is the chief factor in regulating these periods, and the moon is also a most important factor in foetal development, because the astral body of the mother and of the foetus is each directly connected with the moon. The sun also has an influence on the functions of generation; its influence is different from that of the moon, in that whereas the moon gives a magnetic quality and influence to the astral body and the fluids, the sun has to do with the electrical or life qualities of the body, and the character, nature and temperament of the body. The sun and moon influence man as well as woman. The solar influence is stronger in man, the lunar in woman.

A FRIEND.



The occult sin of doubt is doubt in one's spiritual being. The penalty is spiritual blindness.

THE ZODIAC.

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## DOUBT.

**D**OUBT is a word in common use among the unlettered as well as with the learned. But few among those who keep it so employed stop to consider and look into the principle for which the word stands.

Doubt comes from *duo*, two, in which is involved the idea of duality concerning any thing, and extending infinitely through all things. As doubt is concerned with the idea of two, or duality, it is always accompanied by an indefiniteness, because it is divided or stands between the two. The idea of two comes from substance, which is the root of nature or matter. Substance is homogeneous in itself, but is expressed through its one attribute—duality. Duality is the beginning of manifestation through all the worlds. Duality persists in every atom. Duality is in the two inseparable and opposite aspects of the unit, substance.

Each of the opposites indissolubly dominates the other and is in turn dominated by the other. At one time one is in the ascendancy and then the other. Doubt always accompanies the two, causing each to incline toward the other and in turn to be held back by the other. Doubt is only known to us when it is a

mental operation, but the idea of doubt is present in all grades of matter, from the beginning of manifestation to the full and complete attainment of knowledge. Doubt is operative through all the manifested worlds; the same in principle, and varying according to the plane of its action.

Doubt has its origin in ignorance. It changes in degree according to the development of the being in which it is present. In man, doubt is that critical state of the mind, in which the mind will not decide in favor of one of two subjects or things, nor have confidence in the other.

Doubt is not an inquiry concerning any subject, nor is it research and investigation, nor a process of thinking; though it often accompanies thought, and arises from investigating and inquiry into a subject.

Doubt is like a cloud which steals over the mind and prevents it from perceiving clearly, and from solving any problem concerning that which is perceived. Like a cloud, doubt increases or decreases in size and density as one fails to act according to his understanding, or is self-reliant and acts with confidence. Yet doubt is a condition of the mind necessary to be experienced and overcome before clearness of mental vision can be attained.


Connected with and related to doubt, as ancestors, teachers, companions, offspring, and servants of doubt, are perplexity, hesitancy, impatience, discontent, peevishness, irritability, turmoil, distrust, incredulity, disbelief, suspicion, misgiving, foreboding, gloominess, moroseness, irresoluteness, indecision, uncertainty, slavery, sloth, ignorance, fear, confusion, and death. These are some of the conditions by which doubt is known.

Doubt is deep-seated in the mind, is in fact synonymous with one of the functions of the mind: that function or attribute of the mind which is known as darkness, sleep. Doubt is one of the factors which have determined the manner of the incarnation of mind from the very first of the long line of incarnations of mind. Doubt has been an important factor in the actions of humanity, has been one of the chief causes of much of the suffering to which humanity is heir and of the conditions in which humanity is at present struggling. Doubt is to-day one of the obstacles to the progress and development of man.

The doubts which confront man at every turn of his daily life and at the important crises of his life have all appeared before, in previous lives under different conditions. They ap-

pear to-day as doubts because they were not overcome yesterday. They arise to-day either to impede a man's progress or to be overcome by knowledge through action. The cycle or time of the doubts which arise depends on the development and the age at which a like cycle of doubt assailed the person experiencing it.

There are four kinds or classes of doubt. They relate to the physical world and the three worlds within and around it: physical doubt, psychic doubt, mental doubt and spiritual doubt. These are attributes of different kinds of men whom we meet, and also of the four men of the zodiac which make up and contain each individual man. These four men have been spoken of and symbolized in the Editorial "The Zodiac." See "The Word," March, 1907 (Figure 30).

Physical doubt relates to the physical world and to the physical body, its representative (libra, ) . As the mind operates through the physical body it is assailed by all of the phenomena of the physical world concerning the action of the physical body in the physical world. So that the mind begins to doubt from the time it first is conscious of its acting in a physical body, and through its physical body becomes aware of the physical world. The animal does not doubt as does the human being. The animal begins to walk as soon as born, but the human is unable to stand or even to crawl and requires long months or even years before it trusts itself on its feet and maintains the equilibrium of the body while walking. The animal human being brings with it the same instincts from its parents as does the dog or calf from its parents. If it were due to heredity alone an infant should be impelled to walk and sport around as readily as a calf or a puppy. But it cannot. This is due to the fact that the human animal is subject not only to the animal instincts and tendencies of its ancestors, but is also subject to an individual entity, the mind; and the newly incarnated mind, not having the confidence of present experience, is unable to walk; it doubts and fears that its body will fall. If thrown into the water for the first time, a horse, or cat, or other animal, will at once strike out for the shore, even though it does not take naturally to the water. It can swim at the first attempt. But a man placed for the first time in midstream, will drown, even though he may have learned the theory of swimming before making the attempt. The element of doubt interferes with the natural animal of the human body and prevents it from using its natural power, and from putting into practice the theory of swimming which it had

learned. The natural action of the physical body is often checked by the doubt which arises in the mind. This doubt is carried over in the mind from one life to another, in this physical world, until the doubt is overcome. The physical body is adjusted to the physical world, but the mind is not native to this world; it is a stranger to this physical world and to its body. Unfamiliarity of the mind with its body allows the element of doubt in the mind to dominate its action and to interfere with the control of the body. This applies to all conditions of life and to the circumstances and positions which come to man by inheritance.

Gradually, the mind becomes accustomed to its physical body and is able to control its movements with ease and grace. If, in the regular development of the man, after he has learned the things of the physical world necessary for him to be acquainted with—such, for instance, as exercise and discipline of the body, its maintenance and livelihood through a business or professional position, the social customs of the sphere in which he lives, and the literature of the period—and he is so familiarized with ordinary usages as to have overcome his former doubts, and if he has learned to have confidence and trust in its position, then the mind has passed the initial stages of doubt and is confronted by the doubt which arises concerning the unknown worlds.

When things from any of the kingdoms of the psychic world impinge upon or are insinuated to the physical senses, doubt arises in the mind that there is an invisible world, within and around the physical, because that mind has become adjusted to and familiar with its physical body, and is educated by and keyed to the physical and the things of the physical world. It doubts that physical action can have its origin in an invisible source. Such doubts relate to the invisible astral or psychic world with its desires and forms. Its representative in man is the *linga-sharira*, or form body (*virgo-scorpio*, ♍-♏), with its animal instincts and tendencies.

These are the doubts which man has mostly to deal with and contend against in his daily and emotional life. Here are the immediate springs of physical actions. Here are the forces and entities corresponding to, or which are, the causes of physical actions and of such emotions as anger, fear, envy, and hatred, and other sensations such as pleasure and the feeling of foolish happiness. Here are the forces and entities which act on the

delicately adjusted psychic body of man. These emotions and sensations are experienced through the physical body with its senses by means of the psychic body. The forces are invisible to physical man, but apparent to the psychic man when, by certain practices, or by means of a "medium," or through disease, the psychic man is sufficiently freed or separated from the coils of the physical body so that its sensations are keyed to the octave above and within the physical world.

All of the doubts which assailed the physical man have here to be met with and overcome, even as they were overcome in the physical body. They are overcome in the psychic world and astral form body only to the degree that they were met with and overcome in the physical.

Within and above the physical and the psychic worlds and their men is the mental world and its incarnated mind (life-thought,  $\Omega - \gamma$ ).

This is the world in which man lives most and, owing to the necessity for the mind to act with its physical body, it is the world in which he doubts most. From the habitual use or abuse of the physical body, the mind has associated its being with physical life so that it has forgotten real being and itself as a being distinct from its physical body. The mind identifies itself in thought with its body and physical life only, and when the theory is suggested that the mind and the thought is distinct from the physical body, though connected with it, the mind doubts and is inclined to reject such statement.

This doubt is found more frequently among the learned than among the uneducated, because the man of learning is learned in the things only which apply to the mind in its relation to the physical world, and he who habituates himself to thinking of things and subjects which relate strictly to the physical world is disinclined to leave the strata of his thought and grow into a higher plane. The learned man is like a vine, which clings to the object on which it has bound and embedded itself. If the vine should refuse to cling, should be able to leave its rootings, strike into and grow up from a deeper parent soil, it would cease to be a vine. If the learned man could become released from the ruts of other minds, and by his thoughts should reach into and grow up from the parent stuff from which other minds have grown, then, like the plant, he would not have to grow on other growths and be obliged to follow their leanings as his own, but he would be an individual growth and have the right to reach up in the free air and receive the light from every side.



The vine clings to its object; it cannot do otherwise because it is only a vine-plant, a vegetable growth. But man is able to detach his thought from and grow out of the growths of learning because he is a man-plant of spiritual origin whose duty and destiny it is to grow out of the sensuous kingdoms of nature and into the luminous sphere of spiritual knowledge. The man of mere learning and pedantry does not grow beyond his learning because of doubt. Doubt, and fear which is the foster-child of doubt, beset him the more he depends on learning. Doubt causes him to hesitate. He hesitates too long; then fear seizes him and thrusts him back into the jungle of learning which he fancies to be the end of all mental effort, or else he continues to doubt until he doubts everything, including his learning and his doubts.

The mind which does contemplate itself as a mind acting in the mental world, which is distinct from the physical world, is always assailed by doubt. The problems with which the mind contends—such as: the difference between and relation of God and nature, man's origin, duty in life, ultimate destiny, are those which have confronted all minds attempting to act freely in the mental world.

The doubt concerning any of these questions, or of the possible freedom of the mind from the senses, has a tendency to darken the mental vision. If the mental vision is darkened, the mind loses confidence in its own light. Without light it cannot see or solve the problems, nor see its path, and so it falls back into the sensuous fields of thought with which it had become familiar.

But the mind which has confidence in its free action dispels the darkness of doubt. It sees its own course of action through the world of thought which it has created. Gaining confidence and mentally seeing its own thoughts and the thoughts of the world, it sees that the forms of the psychic world are determined by the thoughts of the mental world, that the confusion of desires and the turmoil of emotions are due to the confusion of thoughts and the conflicting cross-currents of thought, that the cause of the forces and beings having entity as forms in the psychic world is determined by the thoughts generated by the mind. When this is realized, all doubts concerning the causes of the emotions and sensations are cleared away, one's actions are plainly seen and their causes known.

The doubt concerning the spiritual world and spiritual man

has to do with the immortal entity who broods over and contacts physical man by means of the incarnated mind. As the representative of the spiritual world, of God, of the Universal Mind, spiritual man is the human higher mind, the individuality in its spiritual world (cancer-capricorn, 55-15). Such doubts as assail the incarnated mind are: that it may not persist after death; that inasmuch as all things come into the physical world by birth and pass out of the physical world by death, so it also will pass out of the physical world and will cease to exist; that thoughts might be a product of or a reaction from physical life, instead of being the cause of physical life. A still more serious doubt is, that even though the mind should persist after death, it will pass into a state corresponding to that of earth life, that life on earth in fleshly bodies will have ended for ever and that it will not return to earth life.

The mind doubts the existence or the possible existence of there being a spiritual world of knowledge in which are the ideas of all phases of existence, from which thought takes its origin; that this persistent world of knowledge, with its immortal ideal forms, is due to the fancy of a human mind rather than that it is the statement of a spiritual fact. Finally, the incarnated mind doubts that it is the same in essence with the Immortal Mind and with the Universal Mind. This doubt is the most serious, destructive and darkening doubt of all, because it tends to separate the mind which is incarnate and which is subject to the vicissitudes of transitory conditions, from its eternal and immortal parent.

Doubt is an occult sin. This occult sin of doubt is the doubt in one's spiritual being. The penalty of this doubt is spiritual blindness and inability to see spiritual truths in anything even when they are pointed out.

The cause of the doubt of the different men is the undeveloped darkness of the mind. Until the darkness is dispelled or transformed by an interior light, man will continue to doubt and will remain in the condition in which he here finds himself. The doubt of immortality by growth is fostered in man's mind by those who would dominate and control his life by the control of his mind. Fear is held before the mind and made the twin phantom of doubt. Men allow themselves to be priest-ridden, to be kept in mental darkness and whipped into submission by the twin lash of doubt and fear. This applies not only to the mass of the ignorant, but also to men of learning whose minds

have been run by early training into certain grooves, and who thus limited fear to venture beyond their grooves and doubt their ability to grow out of them.

Doubt breeds doubt. The man who continually doubts is a misery to himself and a pest to all around him. Continued doubt makes of man a whimpering, whining weakling who hardly dares to act, fearing the consequence of his action. Doubt may turn a searching and inquiring mind into a scourge, whose delight it is to argue and bicker, to throw gloom over or upset the beliefs of those with whom he comes in contact, concerning the hope or confidence in a future life, and, in the place of faith and hope, to leave discontent, dissatisfaction and despair. Doubt begets doubt in the mind of one who is dishonest and insincere and who is suspicious of the motives of others, who finds fault with everything, who slanders and defames and who tries to infect all with the doubt fostered in his own mind.

Doubt is that indefiniteness which causes the mind to hover between, and never to decide for, one thing or the other. A gloom is thrown over the mind as a result of the oscillating between two or more states and not settling or deciding on any. So we find miserable men who never decide on anything, or, perchance, if they should decide, they fail to act because of some doubt or fear that arises concerning the decision. This uncertainty of mind and refusal to act makes the mind less able to decide and act, but rather encourages sloth and ignorance and breeds confusion.

Nevertheless, there is a purpose for doubt, a part it has to play in the development of man. Doubt is one of the initiators of the mind into the realms of light. Doubt guards all roads to knowledge. But doubt must be overcome by the mind if that mind wills to pass consciously into the inner worlds. Doubt is the guardian of knowledge which prevents the fearful and weak-minded from passing beyond its own place. Doubt forces back the mental infants who would like to grow without effort, and become wise without knowledge. As darkness is necessary to the growth of animals and plants, so also is the darkness of doubt necessary to growth.

The doubtful mind who has not learned right judgment nor correct action is shown at critical moments in life. Such, for instance, as when one who stands confused as two carriages approach from opposite directions. He looks first one way, then the other, undecided as by which way to escape the danger. This

indecision by which doubt is attended, seems to compel a strange fatality of wrong action, as such a one not unfrequently runs under the horses' feet.

The one who puts off deciding between two positions offered him, owing to his doubt of right choice, is usually seen to have let the best opportunity go. Opportunity never waits. Opportunity is ever present though constantly passing. Opportunity is a procession of opportunities. The doubtful man bewails the opportunity just gone, and which he has lost, but the time spent in bewailing his loss and blaming somebody, prevents him from seeing the opportunity then present, but again not seen until it too has just gone. The continued indecision and failure to see opportunities causes one to doubt his ability to choose or to act. One who continually doubts his thoughts and actions causes a present gloominess, awkwardness, and despondency, all of which are opposed to confidence in action. Confident action guides the hand which throws a ball straight to the mark. By the hand in its action, by the walk, by the carriage of the body, by the poise of the head, by the glance of the eye, by the sound of the voice, the mental condition of the doubter or the one who acts with confidence may be seen.

Doubt is the dark and indefinite thing with which the mind struggles and becomes strong as it overcomes it. Knowledge comes or is grown into as doubt is overcome, but doubt is overcome only by knowledge. How then shall we overcome doubt?

Doubt is overcome by confident decision followed by the action which the decision indicates. The examination as to which is the most preferable of two subjects or things is not the blind confidence of ignorant action, nor is it doubt, though doubt enters and will prevail when the mind refuses to decide in favor of either. Doubt never decides; it always interferes with and prevents decision. If one would overcome doubt, concerning the choice between two objects, or in deciding any question, he should, after a careful consideration of the question, decide and act accordingly, without doubt or fear as to the result. If one so deciding and acting has had little experience his decision and action may prove to be wrong and, in fact, in such case, it usually is wrong. Nevertheless, he should continue to examine into the next subject or question and decide and act according to his decision, without fear. This decision and action should be taken after a careful examination of the mistake made in the previous wrong decision and action. To slink back into indecisive doubt

after one's action has proven wrong, though it was believed to be right at that time, is a setback to the mind and prevents growth. One should recognize his mistake, acknowledge it and correct it by continuing to act. His mistake should benefit him by enabling him to see through it.

By continued decision and action, a recognition of one's mistakes and an earnest endeavor to acknowledge and correct them, one will solve the mystery of right action. One will learn to decide and act and will solve the mystery of right action by a firm faith and belief that he is in essence one with the Universal Mind or God, through his individuality, the human higher or divine mind, and that his real conscious being comes from that source and will illuminate his thought. If one ponders over this thought, holds it constantly in mind, decides with it in mind and acts according to the decision, he will in no long time learn to decide wisely and to act justly, and through right judgment and just action he will come into the inheritance of knowledge which is bequeathed by his parent god, as soon as he has earned it.

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## THE GREAT CHANGE.

TOWNSEND ALLEN.

Death? Call it not so, O Friend, 'tis birth.  
E'en as the child comes forth from sealed womb  
Into conditions new and wonderful,  
The soul's released from this, its womb of flesh,  
When that great change we misname death doth come  
But ah, the foetal days! the foetal days!  
As grave responsibility doth rest  
Upon the mother, who, with every thought  
Doth mold her child and shape its tendencies,  
So we responsible must stand for aye,  
As parent unto child it doth create,  
For that unseen immortal thing, the soul,  
Which shall come forth beyond, when time is ripe,  
Stamped by the sum of life's activities.



## MADAME BLAVATSKY IN INDIA.

### LETTER FROM AGRA.

TO ALEXANDER WILDER, M. D.

THE little company of emigrants from New York became established at Bombay and began the promulgation of their doctrines. At this period they were en rapport with the Swami Dayananda, and allied their movement with the Arya Samaj; a step which they were compelled later to retrace. Whatever the merits of either, it could not be accordant with the nature of things, that two enterprises, begun with individuals of different social and educational experiences should affiliate and interflow harmoniously. Hence the two leaders failed to unite permanently, and their associates drifted apart. The aim of the Swami was evidently to restore the proper understanding of the Vedas, and it would be no marvel that he should regard himself as the superior to all others and require deference accordingly. The Theosophical movement was more catholic and assumed to permit a broad latitude in personal opinions, as well as freedom from everything like the yoke of a religious autocrat. "Not that we have dominion over your faith," wrote the Christian Apostle, "but are helpers of your joy."

It was in April, while this alliance was still in operation and the Theosophical party had got at work, that Madame Blavatsky and her companions set out on a succession of visits to various shrines and consecrated places, in western Hindustan. They journeyed first to the cave-temple of Karli, and afterward, returning to Bombay, made a second tour northerly into the country of the Rajpoots. Some particulars of these jaunts were given me, in private letters, of which I regret to say only the first appears to have remained. I notice that she has given a more elaborate account in *Letters to a Russian periodical*; perhaps restricting me to what I could bear. It cannot be disputed that her descriptive powers were most excellent. She has embellished the Russian letters to a degree quite beyond what she did to me. But for this there were good reasons. She was writing in a more familiar language to a larger audience where her effort would be appreciated.

The following was the first letter that I received directly

from her after her arrival in India from New York. I have taken the liberty to annotate it in several places, to enable it to be better understood.

### VISITS TO SACRED PLACES.

Agra, April 28, 1879.

My dear Doctor, my *very dear* friend:

How I do regret that you are not with us! How often I think of you, and wonder whether the whole of your archeological and poetical soul would not jump out in fits of rapture were you but to travel with us now, instead of squatting with your legs upon the ceiling, no doubt,—in your cold room of Orange street! Here we are travelling for this last month by rail, bullock-cart, elephant, camel and bunder boat, stopping from one to three days in every town, village and port; seeing *subterranean* India, not the upper one, and—part and parcel in the archaic ages of Manu, Kapilas and Aryanism.

True, ever since the beginning of March we are being toasted, baked and roasted. The sun is fierce, and the slightest breeze sends waves of red hot air, puffs like from a baking furnace, full into your face and throat, and suffocates you at every step. But oh! for the ineffable coolness and glory of the mornings and after sunset here. The moon of America, is at best, when compared with that of India, like a smoky olive-oil lamp.

We get up at four and go to bed at nine. We travel more by night and in the morning and afternoons. But I want to tell you something of our travelling. I will skip the landscape parts of it, and stop only at the ruins of old cities and spots, deemed ancient already, during the Macedonian invasion—if there ever was one—by the historians in Alexander's suite.

First of all, we went to Randallat (Dekkan Plateau) to the Karli caves; cut in the heart of the living rock on the brow of the mountain, and, as the English archeologists generally concede—the chief cave—the largest as well as the most complete hitherto discovered in India “was excavated at a time when the style was in its greatest purity.” The English want us to believe that it was excavated not earlier than the era of Salivahana, about A.D. 75; and the Brahmans tell us that it was the

first temple dedicated to Devaki; the Virgin in India.<sup>1</sup> It is hewn upon the face of the precipice, about eight hundred feet above the plain on which are scattered the most ancient Buddhist temples (of the first period of Buddhism about the age of Asoka). This alone would prove that the Karli temple is more ancient than 75 A.D.; for in their hatred toward the Buddhists, the Brahmans would have never selected for their Temple a spot in such close proximity to those of their enemies. "Never," says one of their Purans, "never build a holy shrine without first ascertaining that for twenty kosses (two miles) around, there is no place belonging to the Nosties (atheists)."<sup>2</sup>

The first temple, after having passed a large entrance-por-tico, fifty-two feet wide with sculptured figures and three colossal elephants barring the way, is dedicated to Siva, and must be of later date. It is of oblong form and reminds strikingly of a Catholic cathedral.<sup>3</sup>

It is one hundred and twenty-six feet long and forty-six broad, with a circular apse. The roof, dome-like, rests on forty-one gigantic pillars with rich and magnificent sculptured figures. As you can see in Fergusson's *Cave-Temples*, the linga is a dome

<sup>1</sup>The "authorities" are not altogether clear, and the matter is by no means beyond controversy. One legend describes the Emperor of India, Vikramaditya, as having learned of the infant Salivahana, born of a virgin, simultaneously with Jesus at Bethlehem, and as being slain by him when on an expedition to destroy the young child, then in his fifth year. Salivahana was immediately crowned at Oujain. This was at the time of the beginning of the present era; and Salivahana is said to have left the earth in the year 79. Major Wilford explains that this name signifies "borne upon a tree."

The account generally accepted relates that when Kalf was about to destroy the world, Vishnu made an avatar or descent for its salvation. He became the son of Vasudeva and Devaki. The king, Kansa, having commanded to destroy all male infants born at that time, he was carried away and placed with a foster-mother in another country. Hence Devaki is revered as Mother of the God.—A. W.

<sup>2</sup>The government of Magadha or Northern India had fallen into the possession of the Maurya monarchs, belonging to the Sudra caste. King Chandragupta was allied to seleukos, and his successor Piyadarsi was the prince known to us as Asoka. Having embraced Buddhism, this prince labored zealously to disseminate the doctrines, not only over India, but to other countries, clear to Asia Minor and Egypt. The cave-temple, however, were constructed by older sovereigns, but the Brahmans often seized the sanctuaries of other worshipers and made them their own.—A. W.

<sup>3</sup>Fergusson agrees with this description. In his treatise on "Architecture" he remarks: "The building resembles to a very great extent an early Christian Church in its arrangements, consisting of a nave and side aisles terminating in an apse or side-dome round which the aisle is carried; its arrangements and dimensions are very similar to those of the choir of Norwich cathedral."

General Furlong, while accepting the theory of the later origin of the structure, considers the temples at Karli as at first Buddhistic, adding the significant fact that Buddhism itself appropriated the shrines and symbology of earlier worshipers. In confirmation of this the Rev. Dr. Stevenson, writing for the "Journal of the Royal Asiatic Society," insists that the worship of Siva was "an aboriginal superstition," which Brahmanism had adopted, but imperfectly assimilated. The rock-temple appear to have belonged to this worship, but there is no account or tradition of their construction, and Mr. J. D. Baldwin ascribes them to an earlier population.—A. W.

surmounted by a wooden chattar or umbrella, under which used to sit the Maharaj-Hierophant, and judge his people. The linga is evidently empty inside, and used to be illuminated from within during the initiation mysteries (this is esoteric, not historical), and must have presented an imposing sight.

*I know* that it has a secret passage inside leading to immense subterranean chambers, but no one as yet has been able to find out the outward entrance. Tradition says that the Mussulmans, looking out for the pagoda-treasures, had once upon a time destroyed some masonry around the linga in order to penetrate into it. But lo! there began creeping out of it gigantic ants and snakes by the million, who attacked the invaders, and, having killed many of them, who died in fearful tortures, the Mussulmans hurried to repair the damage done and retired.

#### A SHRINE OF THE SAKTI.

Right above this temple are two stories more of temples to which one has to climb acrobat-like, or be dragged upward. All the face of the ghaut<sup>4</sup> (mountain) is excavated, and the neighboring temple is dedicated to Devaki. Passing on: after having passed a subterranean tank full of water, and mounted four dilapidated steps to a balcony with interior rock benches and four pillars, one enters into a large room full of echoes because surrounded by eleven small cells, all sculptured.

In this first hall is the cut-out image of Devaki. The goddess sits with legs apart and very indecently, according to profane persons, who are unable to understand the symbol. A thin stream of water from the rock threads down from between the legs of the lady,—representing the female principle.<sup>5</sup> The water dropping down into a small crevice in the stone floor, is held sacred. Pilgrims—I have watched them for hours, for we passed two days and slept in this temple—came, and with folded hands having prostrated themselves before the Devaki, plunge their fingers into this water, and then touch with it their forehead, eyes, mouth and breast. Tell me what difference can we perceive between this and the R. Catholic worshipping their Virgin and crossing themselves with holy water.

<sup>4</sup>A ghaut is a "bluff" near a body of water, rather than a mountain.—A. W.

<sup>5</sup>This description indicates that, not Devaki, the mother of Krishna, but Uma, Maya or Prakriti, the Sakti or consort of Shiva, was the divinity here honored. It may be that the Brahmans, appropriating an archaic sanctuary to their own religion, named the divinity anew, but it was the Sakti plainly enough. It is stated by Mr. Keane that a similar figure, known as the *Sheelah-na-gig* is found in the Tara cemetery, and other sacred places in Ireland.

I cannot say that we felt very secure while sleeping on that balcony, without windows or doors, with nothing between us and the tigers who roam there at night. Fortunately, we were visited that night only by a wild cat which climbed the steep rock to have a look at us, or rather at our chickens, perhaps.

#### NORTHWARD TO ALLAHABAD.

Returning through Bombay, we went to Allahabad, eight hundred and forty-five miles from Bombay the ancient Pragayana of the Hindus, and held sacred by them, as it is built at the confluence of the Ganges and Jumna rivers. One of Asoka's columns is yet in the centre of Akbar's Fort.\* But it was so hot—one hundred and forty-four degrees in the sun—that we ran away to Benares, five hours distant from there.

#### BENARES, THE HOLY CITY.

There's much to see in ancient Kasika, the sacred. It is the Rome of Hindu pilgrims, as you know. According to the latest statistics there are five thousand temples and shrines in it. Conspicuous among all is the great Durga Temple, with its celebrated tanks. Amid temples and palaces and private buildings, all the roofs and walls and cornices are strung round and covered with sacred monkeys. Thousands of them infest the city. They grin at one from the roofs, jump through one's legs, upset passers-by, throw dirt at one's face, carry away your hats and umbrellas, and make one's life miserable. They are enough to make you strike your grandmother. Olcott's spectacles were snatched from his nose and carried away into a precinct which was too sacred for a European to get into. And so, good-bye eyeglasses.

#### CAWNPUR AND THE MASSACRE.

From thence to Cawnpur, the city of Nana Sahib, the place where seventy-eight English people were murdered during the Mutiny, and thrown by him into a well. Now a magnificent marble monument, a winged angel, presumably a female, stands over it; and *no Hindu* is allowed inside!! The garden around is lovely, and the inscription on the tombs of the slaughtered ones

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\*Akbar was a Moghul monarch who came to the throne of Mahommedan India, about three centuries ago. Disgusted with the cruelties and arbitrary requirements of the Koran, he made himself familiar with other beliefs, finally adopting a mystic theism. His long reign was peaceful and prosperous, and he is gratefully remembered.



admirable. "Thou will not, O Lord," says one of them from *Joel* (I don't remember verbatim) "allow the *heathen* to prevail over thy people,"—or something to that effect.\* The heathen are termed "criminal rebels" on every tomb!

Had the "heathen" got rid of their brutal invaders in 1857, I wonder how they would have termed *them*. The sweet Christians, the followers of the "meek and lowly Jesus" made at that time Hindus innocent of this particular Cawnpur murder, to wash the blood-soaked floors of the barracks by *licking the blood with their tongues*, (historical). But people insolent enough to prefer freedom to slavery will be always treated as *rebels* by their captors. O vile humanity, and still viler civilization!

I will not stop to tell you of the beautiful avenues of centenarian trees full of monkeys above and fakirs below, neither of the Ganges with its blue waters and crocodiles. But I remind you of the ancient city mentioned in the *Mahabharata* near which took place all the fights between the Solar race and the Lunar.<sup>a</sup> The ruins of that city are four miles from Cawnpur, whole miles of fortresses and temples and palaces with virgin forests growing out of the rooms, and monkeys again on the top of every stone. We went there on a she-elephant called "active Peri" (Tchamchoala Pari). Can't say that the ride on its back gives you any foretaste of the joys of heaven. There was no *howda* on it, and I for one, sitting on her tail, which she lovingly twirled around my legs, felt every moment a sensation something between sea-sickness and a fall during a nightmare. Olcott was perched on her left ear; Scott, a fellow of ours, a new convert, on the other; and Moolja Thecheray on her back. But the elephant was the securest vehicle and guide in such a journey. With her trunk she broke all the boughs before us, drove away the monkeys, and supported us when one of us was going to fall. We were half smashed, yet arrived safely to the ruins and landed near the cave of a holy sannyasi, called Lucky Brema, an astrologer, theurgist, thaumaturgist, etc., etc., another fakir just exhumed and resuscitated after a few months' sojourn in his grave, where he hibernated for lack of anything better to do. I suppose he prophesied all manner of evils to us for not believing in his idols, and so we departed. But the ruins must be five thousand years old, and they are pretty well historical.

\*Probably *Joel*, II., 19: "I will no more make you a reproach among the heathen."

<sup>a</sup>The Solar and Lunar races were Aryan alike. The Lunar peoples repudiated the Solar divinities or relegated them to a subordinate rank.

## THE TAJ MAHAL.

At Agra we saw Taj Mahal, that "poem in marble," as this tomb is called; and really it is the wonder of the age. The builder of it boasted that there was not one inch of either stone, wood or metal in this construction, which is truly gigantic—all pure marble and carved into an open fret-work like a piece of lace. It is enormous in size; sublime as an architectural conception grand and appalling. In Agra, this dirtiest of all towns, with its half-ruined huts of dried cow-dung, it looks like a magnificent pearl on a heap of manure.

## HONORS BESTOWED BY MAHARAJAS.

We visited in Rajpootana, Bhurtpur and Jeypur, two independent States. The Maharajas sent us their carriages, runners, horsemen with banners, and elephants. I imagined myself the Empress of Delhi. We went to Deeg, near Bhurtpur—something like the garden of Semiramis,<sup>o</sup> with six hundred and sixty-three fountains and jets, and the marble palace, four halls, pavilions, temples, etc., the palace, covering an area of two square miles, and with the garden, four. It was built by Suraj Mull Sing, three hundred and fifty years ago. But the old palace is two hundred years old. It is the place where a Rani (queen), seeing the Mussulmans ready to enter the fortress, assembled ten thousand women and children, and all her treasures, and burned herself and the rest in the sight of the invading army.

## JEYPUR, THE PARIS OF INDIA—THE BHUTS.

From there we went to Jeypur, the "Paris of India" it is called. It is indeed a Paris, as to the beauty and magnificent symmetry of its squares and streets, but it looks like a Paris of red sugar candy. Every house and building is of a dark pink color with white marble cornices and ornaments. All is built in the Eastern style of architecture. It was built by Jey Sing, the adept and astrologer; and his observatory, occupying an enormous palace with immense court-yards and towers, is full of machinery, the name and use of which is entirely forgotten.

People are afraid to approach the building. They say it is the abode of *Bhuts*, or spirits, and that they descend every night from Bhutisvara (a temple of Siva, called the "Lord of the Bhuts" or "spirits" or demons, as the Christians translate, overlooks the town from the top of a mountain thirty-eight hundred feet high), and play at astronomers there.

<sup>o</sup>Probably the hanging gardens of the Median queen of Nebuchadnezzar.

A magnificent collection of over forty tigers is right on a square, a public thoroughfare in the middle of the town. Their roaring is heard miles off.

#### AMBAIR AND ARCHAIC RUINS.

We went on the Raja's elephants to Ambair, the ancient city and fortress taken by the Rajpoots from the Minas, 500 years, B.C. The first view of Ambair brings the traveller into a new world. Nothing can surpass its gloomy grandeur, solidity, the seeming impregnability of the Fort circumscribing the town for twelve miles round and extending over seven hills. It is deserted now for over twelve generations; centenarian trees grow in its streets and squares; its tanks and leas are full of alligators. But there is an indescribable charm about the beautiful, forsaken town, alone, like a forgotten sentry in the midst of wilderness, high above the picturesque valley below. Hills covered with thick brushwood, the abode of tigers, are crowned with ramparts, and towers and castles all around the ruined city.

The ruined heap of Kuntalgart is considered to be three thousand years old. Higher still is the shrine and temple of Bhutisvara (of "unknown age," as the English prudently say). Read Bishop Heber's enthusiastic narrative of Ambair or Amberi.

The palace of Dilaram Bagh is another miracle in marble, preserved because kept restored. Its innumerable halls, private apartments, terraces, towers, etc., are all built of marble. Some rooms have ceilings and walls inlaid with mosaic work, and lots of looking-glasses and vari-colored marbles. Some walls are completely carved lace-work-like again through and through; and the beauty of the design is unparalleled. Long passages, three and four hundred yards long, descend and ascend sloping without steps, and are marble also, though entirely dark. The bathhalls, inlaid with colored marble, remind one of the best baths of Old Rome, but are vaster and higher. There are curious nooks and corners and secret passages and old armor and old furniture, which can set crazy an antiquarian.

#### THE RAJPOOTS.

Remember, Todd<sup>10</sup> assures us that the Rajpoots trace their lineage backward without one single break for over two thousand and eighty years; that they knew the use of fire-arms in the third century, if I mistake not.<sup>11</sup> It is a grand people, Doctor;

<sup>10</sup>In his great work on Rajasthan.

<sup>11</sup>This statement is confirmed by several ancient classic writers.

and their history is one of the most sublime poems of humanity; nay, by its virtues and heroic deeds it is one of the few redeeming ones in this world of dirt. The Rajpoots<sup>12</sup> are the only Indian race whom the English have not yet disarmed: they dare not. When you see a Rajpoot nobleman, he reminds you of the Italian, or rather the Provençal mediæval Barons or troubadours. With his long hair, whiskers and mustaches brushed upward, his little white or colored toga, long white garments, and his array of pistols, guns, bow and arrows, long pike, and two or three swords and daggers, and especially the shield of rhinoceros skin on which their forefather, the Sun, shines adorned with all his rays, he does look picturesque, though he does look at the same time as a perambulating store of arms of every epoch and age.

No foreigner is allowed to live in Jeypur. The few that are settled there live out of town but permission is obtained to pass whole days in examining the curiosities of the town. We have several "Fellows" of the Theosophical Society among Rajpoots, and they do take seriously to Theosophy. They make a religion of it. Your signature on the diplomas is now scattered all over Rajpootana.

And now I guess you have enough of my letter. I must have wearied you to death. Do write and address Bombay, 108 Girgam Back Road. I hope this letter will find you in good health. Give my cordial salutations to Bouton and ask him whether he would publish a small pamphlet or book—"Voyage" or "Bird's Eye View of India," or something to this effect. I could publish curious facts about some religious sects here.

Missionaries do nothing here. In order to obtain converts they are obliged to offer premiums and salaries for the lifetime of one who would accept the "great truths of Christianity." They are nuisances and off color here. My love to Mrs. Thompson if you see her. Olcott's love to you.

Yours ever sincerely,

H. P. BLAVATSKY.

We are going Northward to Lahore and Amritsir.

The next place of destination was Lahore. I received a letter as interesting and unique as this. Mme. B. next became engaged in the publication of *The Theosophist* and her letters took a different turn. They have not been preserved.

<sup>12</sup>The term Rajpoot signifies man of royal descent. The other designations of this caste, are Kshathriya, Rajauya and Rajbausi, all denoting royal association. After the Aryan invaders of India had begun to devote themselves to husbandry and the arts of civilized life, the military class remained apart and became a distinct caste and people. Like the princes of Assyria they are altogether kings and kingly.

My dear Doctor,

Now that's too bad, but I really think you must have ~~missed~~ the wrong bell. I did not go out of the house for the last two months and the servant is always in the kitchen until half-past nine or ten. Why did you not pull at the bells one after the other? Will you must come now - as you have to come to town and stop over till Tuesday. You can attend your College and sleep here the same, can't you? and Olcott will be back to talk your law business with you; but if you want something particular, or have some law-affairs which are pressing, why don't you go to Judge, to W. Broadway Olcott and Judge's office Judge will attend to anything you want. He is a smart lawyer, and a faithful true friend to all of us. But of course you know better yourself how to act in your own business. Olcott will be home by Friday night I think. I could not go. I thought they expect me there to day. To tell you the truth I do not see the fun of spending \$40 or 50, for the pleasure of seeing a man burnt. I have seen burnings of dead and living bodies, in India & frequently.

Hooker is an extraordinary man. He says to Olcott that it is for you to die. whether it will be one or two volumes, etc. and you tell me he needs no estimate of yours! He told you "how to go to work." Can't you tell us what he told you? It is no curiosity but business. As I am adding all kind of matter and other matter in Part II I would like to know what I can write and on what subjects I am to shut my mouth. It is useless for me to labor if it is all to be sent out. Will you please, dear Doctor, tell me what I have to do? I am of your opinion about Human; but facts are facts. I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of theologians. Theology is neither Christianity nor religion. It is human and blasphemous floundering. I suppose any one understands it but how can I make a parallel between heathen or pagan worship and the



We intended to reproduce in facsimile the first and last pages of Madame Blavatsky's letter from Agra and printed in this number. The reproduction was made impossible because the letter is written with violet ink on green paper and could, therefore, not be photographed. This was not considered until too late. We therefore present a facsimile of the letter published in the last number of "The Word."—Ed.

girls, neither Poyes Knight, King, Dunlop, Brimmer nor Higgins know anything about the truths of initiation. All is obscure & superficial guess work with them. For my word, without any complement there's Taylor alone and yourself who see through intentionally truth. I have read with the greatest pleasure your edition of the Classical and H. Mysteries. You are right. Others know great better but Taylor know Plato, there's him better, and I have found in your short fragments, much of matter which for the life of me I do not know where you could have learned it. Your guesses are as many hits right on the true spot. Well, you ought to go East and get initiated.

Please, come on Monday. I will have a bed ready for you Sunday, Monday, and Tuesday. and I will be expecting you to dinner all these days. If you cannot come until Sunday, do tell me, what <sup>instructions</sup> points you are given, and what are the precise orders for initiation. Will you.

Esoterically yours in true Platonism

W. P. Blavatsky

## SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN IN  
"SARTOR RESARTUS."

BY BENO B. GATTELL.

*(Continued from page 147.)*

### CARLYLE'S METHOD OF PRESENTATION.

THE quotations at length from the Sartor are here given because there is about these passages a fine spiritual aroma and atmosphere which extracts could not have rendered; further, the grace and beauty of the incomparable language, the power and fitness of the thought, are such in many instances that any change in form would have been a loss to the reader; besides, the quotations in full will be landmarks in reading the original, to which end summaries would not serve.

With inimitable humor Carlyle has selected and presented this figure, which was to be the spokesman of Carlyle's favorite ideas, has given it a biography and a field to work in and then was the first, who, anticipating and falling in, apparently, with the rude criticism of a materialistic world, led the onslaught on his poor Teufelsdröckhish spokesman and his philosophy. Somewhat like Plato who, when he is about to divulge an occult truth, puts it in the form of a strange figure, or something told on some remote and indefinite authority and therefore by the rational (blockheads, Carlyle calls them) to be accepted with caution and hesitancy, so Carlyle, often, before or after Teufels-

dröckh utters a sublime truth, apparently turns upon the poor Professor and pretends to criticize him for his obscurity, dreaming, unsubstantiality, boldness, or extravagance.

Plato, in the Seventh Book of the Republic, reveals a great truth in the "Allegory" of the Underground Cave in which he presents men as prisoners, chained so that they cannot turn their heads, and forced to look on one side of the cavern on which their shadows are thrown, the light coming from a fire behind them. They are unable to see each other or themselves, and hence believe the shadows to be themselves. Their education consists in being able to judge and predict what the actions of the shadows shall be. Plato then changes the scene and imagines one of the men to be freed from his fetters, and led forth from the cave into the outside world where he sees the things of the world in their colors, and sees the sun, the source of all his light and life. Plato shows how differently the liberated one sees and compares the real objects in the larger world with the shadows in the cave of confinement. Plato changes the picture and has the enlightened one return to the cave; but all he may tell of the larger world, with its real objects and source of light, is unheeded by the prisoners in the den who consider him unsound in mind and unfit for their shadow-world. In order to re-enter their life, the enlightened one must re-learn the judging and predicting of the actions of shadows in order that he might enlighten the bound ones. Plato gives this as an allegory, but there is in it more truth than allegory. There may be many readings; one of the most valuable is to apply the allegory to man, as an incarnated mind: The den is the world; the prisoner is the mind; its body is the shadow on the wall of the den; the fire is the desires, by the lurid light of which the shadows are seen and judged; the mind is chained to the world by the senses. The process of liberation is accomplished by a loosening of the chains; that is, by the mind turning on and contemplating itself as not of the den. Such contemplation results in the mind being able to get into a world of real being, where the source of mental light is seen. Then the truth concerning the men and things of the sense-world, the den, is known, and man knows himself as a real being in a world of reality. Another instance: In the Tenth Book of the Republic Plato relates a "Tale" of Er, a Pamphylian by birth, who was slain in battle. Twelve days afterwards, as he was lying on the funeral pyre, he arose and related what had happened after he had been slain. This is the

famous tale which deals with the states through which one passes after the death of his body; the rewards or punishments which are the natural result of one's actions during life; the choice and manner of the return to the world by the process of reincarnation. Or take the "Story" of Atlantis, which is a record of occult history of the last remnant of the great continent of Atlantis and of the wonderful race which lived on it. This record is presented in the form of a story, told by an Egyptian priest, as tradition to Solon, an ancestor of Plato, and this story is related by Timaeus in the First Book of the *Timaeus*.

The supposed reviewer pretends to censure Teufelsdröckh for his echoes of insanity and inanity, "tumultuous obscurity almost like diluted madness," though he sometimes suggests in the same breath: "Do not a certain indomitable defiance and yet a boundless reverence seem to loom forth, as the two mountain-summits, on whose rock-strata all the rest were based and built." The reviewer also gives the intelligent reader a hint of the yet more and more discernible "humoristico-satirical tendency of Teufelsdröckh, in whom underground humours and intricate sardonic rogueries, wheel within wheel, defy all reckoning."

This seemingly harsh criticism and abandonment by Carlyle of Teufelsdröckh, together with the allegorical and mystical treatment of the philosophy, sometimes presented with satire and "deep undercurrents of roguish whim" has caused not a few to lay the book aside without even guessing at the treasures that lie but slightly hidden underneath the humorous and mystifying garment.

The reviewer says of Teufelsdröckh:

"Gleams of an ethereal love burst forth from him, soft wailings of infinite pity; he could clasp the whole Universe into his bosom, and keep it warm; it seems as if under that rude exterior there dwelt a very seraph."

This is the keynote of the sky messenger's soul and philosophy.

At another time the reviewer writes:

"In such passages \* \* \* the high Platonic Mysticism of our Author, which is perhaps the fundamental ele-

ment of his nature, bursts forth, as it were, in full flood; and, through all the vapour and tarnish of what is often so perverse, so mean in his exterior and environment, we seem to look into a whole inward Sea of Light and Love;—though, alas, the grim coppery clouds soon roll together again, and hide it from view. Such tendency to Mysticism is everywhere traceable in this man; and, indeed, to attentive readers, must have been long ago apparent. Nothing that he sees but has more than a common meaning, but has two meanings: thus, if in the highest Imperial Sceptre and Charlemagne-Mantle, as well as in the poorest Oxgoad and Gipsy-Blanket, he finds Prose, Decay, Contemptibility; there is in each sort Poetry also, and a reverend Worth. For Matter, were it never so despicable, is Spirit, the manifestation of Spirit, were it never so honorable, can it be more? The thing Visible, nay the thing Imagined, the thing in any way conceived as Visible, what is it but a Garment, a Clothing of the higher, celestial Invisible, ‘unimaginable, formless, dark with excess of bright!’ ”

Giving the reader a further clue to the mystification the reviewer says:

“The grand unparalleled peculiarity of Teufelsdröckh is, that with all this Descendentalism, he combines a Transcendentalism, no less superlative; whereby if on the one hand he degrade man below most animals, except those jacketed Gouda Cows, he, on the other, exalts him beyond the visible Heavens, almost to an equality with the Gods.”

Again, laying aside the mask of the critical reviewer, he truthfully speaks his opinion, which, without doubt, is shared by everyone who has read and re-read the Clothes philosopher,—and which is at the same time a fit judgment of Carlyle’s own style generally.



"Occasionally, as above hinted, we find consummate vigour, a true inspiration; his burning thoughts step forth in fit burning words, like so many full-formed Minervas, issuing amid flame and splendour from Jove's head; a rich, idiomatic diction, picturesque allusions, fiery poetic emphasis, or quaint tricky turns; all the graces and terrors of a wild Imagination, wedded to the clearest intellect, alternate in beautiful vicissitude."

Though from many passages a deep spiritual meaning is at once apparent, yet a still deeper and richer lode can be found without much labor by a careful reader, who notes the veins to which Carlyle points from time to time. Certainly, what the English reviewer says of one part, that: "there is more meant in this passage than 'meets the ear,'" is true of a great many portions of the Sartor.

The name of the Professor, Diogenes Teufelsdröckh, shows the dual nature inherent in every man. "*Dio-genes*," heaven born, is one-half, and therein is foreshadowed his future destiny; the other side is "*Teufels-dreck*," devil's dirt; together, they form the "beast-godhood" of man. "Sartor Resartus, Life and Opinions of Herr Teufelsdröckh" is the title of the book of which Carlyle pretends to be the reviewer, and which purports to give a critical presentation of the Clothes Philosophy, together with a biography of Teufelsdröckh, in a historical capacity, whereas "*Die Kleider, ihr Werden und Wirken, (Clothes, their Origin and Influence): von Diogenes Teufelsdröckh, J. U. D., etc. Stillschweigen und Compagnie. Weissnichtwo. 1831*" is the pretended title of the great Clothes Philosophy itself. Note here that "*Stillschweigen und Compagnie*," that is, "Silence & Co., the 'hitherto irreproachable' firm, is the one under whose auspices the book was published. *Weiss-nicht-wo*" is "Know-not-where."

Diogenes Teufelsdröckh gives us glimpses of his life's history. This biography is not that of the ordinary man. While there is much in it that applies to the life of all men yet it is to be borne in mind that the biography is intended to be a presentation of the struggles and battles of those who leave the humbler and ordinary walks of life, and seeking the Path to adeptship, have found it, try to walk on it and reach thereon a point where they become fully self-conscious.

## THE ZODIAC A BASIS OF CARLYLE'S SYSTEM.

The reviewer claims to have been furnished by Hofrath Heuschrecke, (Court Councillor Grasshopper) a mutual friend of him and of Professor Teufelsdröckh, with the requisite documents, from which to construct the biography of Teufelsdröckh, "a quite new human Individuality, an almost unexampled personal character."

The reviewer informs us:

"The autobiography is contained in 'Six considerable Paper-Bags,' carefully sealed, and marked successively, in gilt China-ink, with the symbols of the Six southern Zodiacal Signs, beginning at Libra,<sup>1</sup> in the inside of which sealed Bags lie miscellaneous masses of Sheets, and oftener Shreds and Snips, written in Professor Teufelsdröckh's scarce legible *cursivschrift*; and treating of all imaginable things under the Zodiac and above it, but of his own personal history only at rare intervals, and then in the most enigmatic manner."

The Zodiac, the secret one, is the rule by which man's life is measured, is the measure in which our lives are contained. But this Zodiac is not in any way to be used for the purpose or in the manner in which astrologers use the signs; for instance, for fortune telling, or in order to obtain money. The great zodiacal clock ticks off the coming into this world of men, it measures their life in it and points off the time for their leaving. The zodiac, too, regulates the disunion after death of the principles and elements that constituted a man, and indicates the planes on which these remain and how, until this universal measure indicates and forces their return to earth according to the secret scheme of the zodiac. The Secret Science of the Zodiac contains the simple, universally applicable, yet infinitely and mutually modified, rules by which our lives and destinies are shaped by us.

It is eminently fitting therefore that an allusion to these occult teachings is made in the Sartor, and marvellous indeed is the skill with which Carlyle conceals great truths under a language that on the surface seems to be merely a description or view of a humorous nature. Teufelsdröckh's biography is contained in six paper bags; that is, divisions marked with, or identified, or characterized or controlled by symbols of the zodiac, to which paper bag documents constant reference is made through-

<sup>1</sup>Libra, Scorpio, Sagittary, Capricorn, Aquarius and Pisces.

out the Sartor. Inside of these *sealed* bags lies the history of Teufelsdröckh's life, written for, and in accordance with, these signs and appertaining to them for eternity; written, too, in the professor's *own* hand. In his "scarce legible," crabbed handwriting *he* wrote the record of his life, and there it is, no clear logical picture, but chaotic in shreds and snips, and the record is preserved in the bags marked each with its zodiacal emblem, the emblem of unity controlling its chaotic contents. This is true of the life of every man, until he intelligently, consciously, can read the record as he writes it by his thoughts and deeds. Then there is order in the bags and they are not sealed, but open.

Carlyle must have known of the Secret Science of the Zodiac. What but the zodiac is his "mystic, almost magic Diagram of the Universe?" Enough appears to obviate doubt on that hand. But what key he applied, by what measure he conceived the life to be arranged and divided, is not clearly shown. In Libra, Teufelsdröckh was born, "when the Sun, hidden indeed from terrestrial Entepfuhl, did nevertheless journey visible and radiant along the celestial Balance." Libra is the sign which in that Science stands for the physical plane, and the coming into the physical body; hence his birth into the physical world was appropriately placed in the bag so marked with china-ink. All through the book there are little bits of evidence which indicate a deep meaning of the biography in connection with the zodiac, but the true meaning and connection is nowhere made glaringly apparent. Thoughts are mentioned in connection and even identified with life-streams, a remarkable reference when it is considered that life-matter is on the same plane as thought-matter, the former being symbolized by the sign Leo, while the symbol of thought is Sagittary. The consummation and fullness of life-matter is thought, according to this Secret Science.

As a rule the earth life does not reach beyond the powers and conditions indicated by Capricorn. Did Carlyle then by putting some documents into the bags Aquarius and Pisces and extending the life of the sky messenger into those constellations, wish to indicate that he could live and act in worlds outside and on planes higher than those of Cancer-Capricorn of the earth world, which limits the ordinary man? The mysterious passage in the eighth chapter which refers to the Baphometric Baptism, which is the feeling by the fire-baptized soul of its own freedom, cannot be understood unless it is referred to the freedom which the mind obtains when in the sign Capricorn, the mind, which

began its journey as breath in Cancer, becomes the Individuality, (Capricorn) and becomes fully conscious of itself, as I-am-I, whereafter it no longer is obliged to think, speak and act through the personality.

## LIFE OF DIOGENES TEUFELSDRÖCKH.

### MAN'S BIRTH.

Teufelsdröckh was by a stranger, who entered on a meek yellow evening the humble home of Andreas Futteral, one time a Prussian grenadier sergeant and even regimental schoolmaster, left in a basket with Futteral and his wife Gretchen—a foundling.

"Futteral" means case, sheath, by which name attention is called to the fact that physical parents are in one sense merely protecting, physical envelopes through which an immortal soul incarnates, using them as protecting shells, to build up a physical body for itself, until the body can enter the world, and thereafter to still care for the young body in its infancy. The "stranger," uttered these words; the import of which will be noticed whether we apply them to parents to whom a child is given<sup>s</sup> or to the soul to whom after the usual struggle victory is granted<sup>d</sup> and the chance to incarnate once more in a body, which some foolishly believe they have a right to neglect and even to cast off through suicide.

The "stranger" uttered these enigmatic words:

"Good Christian people, here lies for you an invaluable Loan; take all heed thereof, in all carefulness employ it: with high recompense, or else with heavy penalty, will it one day be required back."

<sup>s</sup>Says an unnamed writer in "The Word," vol. 4, p. 269: "The child which dies at birth, after having endured the long suffering of pre-natal gloom, is one who prevented conception. That one who brings on miscarriage or abortion is in turn made the victim of like treatment when his time to reincarnate comes. Some egos have to prepare many a body, have to watch over it and await the day of liberation from the under world, and even see the light of day after long suffering, when their foetus is snatched away by apparent accident, and they are cast back to begin the work again. These are those who were abortionists in their day. The morose, gloomy, ill-tempered, discontented, surly, pessimistic, are sexual criminals born with these temperaments as the psychic garments they have woven by their sexual past misdeeds."

<sup>d</sup>Compare "The Voice of the Silence" on the struggle preceding the chance to reincarnate. "Behold the Hosts of Souls." Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

So Teufelsdröckh never knew his parents nor his origin.

"And yet, O Man born of Woman," 'cries the Autobiographer,' with one of his sudden whirls, "wherein is my case peculiar? Hadst thou, any more than I, a Father whom thou knowest? The Andreas and Gretchen, or the Adam and Eve, who led thee into Life, and for a time suckled and pap-fed thee there, whom thou namest Father and Mother; these were, like mine, but thy nursing-father and nursing-mother: thy true Beginning and Father is in Heaven, whom with the bodily eye thou shalt never behold, but only with the spiritual."

Thus is emphasized what was sought to be pointed out by the name Futteral, of the foster father, namely, that the earthly parents of a man are the producers of his body—to them always a foundling—but that he has a different heredity in his own past; and that the earthly parents merely bring into the world, as nursing father and mother, the child which the "stranger," the child's ego—who is a stranger to them and to the child—has selected them to take care of, they to be the channel through which the influences from the ego and its spheres flow into the body which is to be formed. In the chapter named "Genesis," it is for the same reason remarked in jest and seriousness, that the Genesis of the child can properly be nothing but an Exodus or transit out of invisibility into visibility.

These are some of the messages the sky messenger brings. To dwell at length on all of them would be impossible. But once the attention is called to the value of the Sartor an impulse is given the reader to read between the lines and for himself to seek and find there the treasures which the sky messenger has brought.

The symbolism is so ingenious, surprising and accurate, that it forces the reader to admiration, and if he be any kind of a reader, it will cause him to carry the symbols and powerful metaphors in his mind with him, there to germinate long after he has laid the Sartor aside.

Teufelsdröckh muses in after life, when good Gretchen Futteral had in his twelfth year communicated the story to him, "Who this reverend Personage that glided into the Orchard Cottage when the Sun was in Libra, and then, as on Spirit's wings, glided out again, might be?" The "little green veil" he kept in



after life—a most ingenious reference to the “Veil of Isis,”<sup>10</sup> and he kept still more inseparably the name Diogenes Teufelsdröckh.

#### CHILDHOOD.

In the little village of *Entepfuhl* (Duckpond) he spent his happy season of childhood, fostered by the good couple. The young spirit awakened out of eternity and knew nought of time as a fast-hurrying stream, nor of the secrets of vicissitude. “For as yet sleep and waking are one: the fair Life-garden rustles infinite around and everywhere is dewy fragrance.”<sup>11</sup>

From the fragments of the autobiography, and the seeming criticism of the English editor, many poetical yet well defined statements, many kindly humorous pictures and practical, deep and precise reflections might be culled, and the temptation is

<sup>10</sup>See “The Word,” vol. vi., pages 3, 4, 5, The Myth of the Veil of Isis. “Isis, our immaculate mother, nature, space, wove her beautiful veil that through it all things might be called into existence and given being. Isis began in her immaterial worlds to weave and as she wove she threw the texture of her veil, more delicate than sunlight, about the divinities. Continuing through the heavier worlds, the veil was woven accordingly until it reached down and enfolded the mortals and our world.

Then all beings looked and saw from the part of the veil in which they were, the beauty of Isis through the texture of her veil. Then there were found within the veil love and immortality, the eternal and inseparable couple, they to whom the highest gods bow low in reverent worship.

Mortals then tried to place these eternal presences into form that they might keep and feel them in the veil. This caused the veil to be divided; on the one side man, on the other woman. In the place of love and immortality, the veil discovered to the mortals the presence of ignorance and death.

Then ignorance threw a dark and stupefying cloud about the veil that unhallowed mortals might not violate love by their endeavor to enshroud it in the veil. Death, too, added fear to the darkness, which ignorance had brought, so that mortals might not entail unto themselves an endless woe in striving to outline immortality in the folds of the veil. Love and immortality, therefore, is now hidden from mortals by ignorance and death. Ignorance darkens the vision and death adds fear, which prevent the finding of love and immortality. And mortal, fearing that he might utterly be lost, hugs and clings closer to the veil and shouts feebly out into the darkness to reassure himself.

Isis still stands within her veil waiting until the vision of her children shall be strong enough to pierce it and see her beauty undefiled. Love is still present to purify and cleanse the mind from its dark stains and wounds of selfishness and greed, and to show the fellowship with all that lives. Immortality is for him whose gaze stops not within, but who looks steadily through the veil of Isis, and beyond. Then finding love he feels akin to all, becomes a defender, a sponsor for, and the savior or elder brother, of Isis and all her children.

Sex is the veil of Isis which gives visibility to matter, though it clouds the vision of beings.

Souls take the veil of Isis because without it they cannot complete the cycle of their journey through the worlds of forms; but having taken the veil, they become so enmeshed in its folds that they cannot see as the purpose of its weaving, anything other than social or sensual pleasures which it gives.

The soul itself has no sex; but when wearing the veil it seems to have sex. One side of the veil appears as man, the other side as woman, and the mutual interplay and turning of the veil evokes all the powers which play through it.”

<sup>11</sup>A description not only of the youth of Teufelsdröckh, but clearly showing it as symbolical of the history of the universal mind, one stage of the development of which is represented by the “First man, in his fair Garden, giving Names to the Bright Appearances of this Universe, which he has inherited, and rejoicing in it as glorious and divine;” Carlyle, *Essay on Early German Literature*.

great to copy almost the whole chapter headed "Idyllic." Let out of the many, but this one he mentioned which has to do with our famous clothes' philosopher's first clothes:

"Perhaps, however, we may give this anecdote, considering who it is that relates it: 'My first short-clothes were of yellow serge; or rather, I should say, my first short-cloth, for the vesture was one and indivisible, reaching from neck to ankle, a mere body with four limbs; of which fashion how little could I then divine the architectural, how much less the moral significance!'"

Standing by the Old Men under the Linden-tree, the autobiography shows the child philosophizing:

"With amazement I began to discover that Entepfuhl stood in the middle of a Country, of a World. \* \* \*

"In a like sense worked the *Postwagen* (Stage-coach), which, slow-rolling under its mountains of men and luggage, wended through our Village; northwards, truly, in the dead of night; yet southwards visibly at eventide. Not till my eighth year did I reflect that this *Postwagen* could be other than some terrestrial Moon, rising and setting by mere Law of Nature, like the heavenly one; that it came on made highways, from far cities towards far cities; weaving them like a monstrous shuttle into closer and closer union. It was then that, independently of Schiller's *Wilhelm Tell*, I made this not quite insignificant reflection (so true also in spiritual things): *Any road, this simple Entepfuhl road, will lead you to the end of the World!*"

His schoolmaster could of course do little for such a child, except that he discovered that he could do little, and he held therefore that young Diogenes was a genius fit for the professions and must be sent to the gymnasium. Sitting at the age of twelve by the streamlet, the *Kuhbach* (cowburn), Diogenes reflected strangely enough for a child and saw in it a "veinlet of the grand World-Circulation of Waters," just as the Entepfuhl road led to the end of the world.

## SCHOOL DAYS.

The professor does not linger over his years at the gymnasium at *Hinterschlag*,<sup>12</sup> but the strange reflections of the boy with sharp eyes and keener mind continue. There is in the autobiography this fragment:

"With my first view of the Hinterschlag Gymnasium, \* \* \* my evil days began. Well do I still remember the red sunny Whitsuntide morning, when, trotting full of hope by the side of Father Andreas, I entered the main street of the place, and saw its steeple-clock (then striking eight) and *Schuldthurm* (Jail,) and the aproned or dis-aproned Burghers moving-in to breakfast: a little dog, in mad terror was rushing past; for some human imps had tied a tin kettle to its tail; thus did the agonized creature, loud-jingling, career through the whole length of the Borough, and become notable enough. Fit emblem of many a Conquering Hero, to whom Fate (wedding Fantasy to Sense, as it often elsewhere does) has malignantly appended a tin-kettle of Ambition, to chase him on; which the faster he runs, urges him the faster, the more loudly and more foolishly! Fit emblem also of much that awaited myself, in that mischievous Den; as in the World, whereof it was a portion and epitome!"

<sup>12</sup>Spankton, this may be rendered.

"The Hinterschlag professors knew . . . of the human soul thus much: that it had a faculty called Memory, and could be acted on through the muscular integument by the appliance of birch-rods." They were hide-bound Pedants of whom he says:

"Innumerable dead Vocables (no dead Language, for they themselves knew no Language) they crammed into us, and called it fostering the growth of mind."

(To be Continued.)

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

### OUR DAILY PATHS.

There's beauty all around our paths, if but our watchful eyes  
Can trace it midst familiar things, and through their lowly guise;  
We may find it where a hedgerow showers its blossoms o'er our  
way,  
Or a cottage window sparkles forth in the last red light of day.

We may find it where a spring shines clear beneath an aged tree,  
With the foxglove o'er the water's grass, borne downwards by  
the bee;  
Or where a swift and sunny gleam on the birchen stems is  
thrown,  
As a soft wind playing parts the leaves, in copses green and lone.

We may find it in the winter clouds, as they cross the cold blue  
sky,  
While soft on icy pool and stream their pencilled shadows lie,  
When we look upon their tracery, by the fairy frost-work bound,  
Whence the flitting redbreast shakes a shower of crystals to the  
ground.

Yes! beauty dwells in all our paths—but sorrow too is there;  
How oft some cloud within us dims the bright, still summer air!  
When we carry our sick hearts abroad amidst the joyous things  
That through the leafy places glance on many colored wings.

With shadows from the past we fill the happy woodland shades,  
And a mournful memory of the dead is with us in the glades;  
And our dream-like fancies lend the wind an echo's plaintive  
tone  
Of voices and of melodies, and of silvery laughter gone.

But are we free to even thus keep wand'ring as we will,  
 Bearing sad visions through the grove, and o'er the breezy hill?  
 No! in our daily paths lie cares, that often bind us fast,  
 While from their narrow round we see the golden days flit past.

They hold us from the woodlark's haunts and violet dingles,  
 back,  
 From all the lovely sounds and gleams in the shining river's  
 track,  
 They bar us from our heritage of spring-time, hope and mirth,  
 And weigh our burdened spirits down, with the cumbering dust  
 of earth.

Yet should this be? Too much, too soon, despondingly we yield!  
 A better lesson we are taught by the lilies of the field!  
 A sweeter by the birds of heaven—which tell us in their 'light,  
 Of one that through the desert air forever guides them right.

Should not this knowledge calm our hearts, and bid vain conflicts  
 cease?

When we commune with ourselves in hours of holy peace  
 And feel, that by the lights and clouds through which our path-  
 ways lie,  
 By beauty and by grief alike, we're training for a goal on high.

#### . DIETETICS OF THE SOUL.

**T**HERE are moments—blissful moments—during which we  
 may exclaim: "The body has lost all consciousness of  
 self in its subordination to the mind. The free current  
 of our powers flows like a sea between a visible and an  
 invisible land." Happy, in body and mind, is he to whom such  
 moments are granted; happy the man who can invoke them at  
 will, and can moderate their intensity by reflection.

Nature heals the wounds which she inflicts. But when man  
 injures himself, can he expect that she should flatter him with  
 sympathy, as the mother does her spoiled child?

The calm of the universe—the meandering stream—the still  
 forest—the blue sky—the general harmony of Nature's eternal  
 beauty—are these not sufficient to pour oil into the wounded and  
 weary spirit?



Is it not more noble, more conformable with Nature's laws, to merge our small individual discord in her harmonious unison, than to interrupt the harmony by our discord?

The art of prolonging life? No. Rather teach him who knows what life is, the art of enduring it.

The whole secret of prolonging life lies in not shortening it.

An active performance of our duties is the mother of a pure conscience. The latter, again, is the parent of peace; and in peace alone can flourish the tender flower of earthly happiness.

Seek and cultivate those habits which give strength, which develop vital activity. Avoid as poisons those which leave behind them debility and emptiness.

Regard sufferings as if given to prove you. They strengthen us and render us moral.

We require a robust morality, not a morbid sentimentality.

Sorrow springs from within and undermines the human frame. Vexation which arises from without, most readily restores the disturbed balance.

If we can concentrate the attention on any given point, either by friendly conversation, reading, or through memory, or duty, the bitter stings of internal sorrow and external pain will become removed. This occurs with the greatest certainty in cases where such a direction of the mind is effected through the agency of others and unconsciously to ourselves.

Profound thought and meditation accustoms the mind to a species of existence which is external to the body. It thus prepares for it a way to that wider field of action which is destined for all mankind.

The distinction between men of ordinary and gifted minds is this,—the former are only happy when they forget themselves, the latter when they contemplate themselves; the former when they lose, the latter when they possess themselves completely.

## THE TRUE ORIGIN OF GENIUS.

**G**ENIUS consists in the possession of a remarkable power of intuition with reference to some particular object; a power which arises from the inward nature of a man being brought into unusual harmony with that object in its reality and its operations. The natural philosopher manifests his genius, not by his power of analysis and verification, but by seizing distant analogies, by ascending with a sudden leap to general conceptions, by embodying his inward ideas in some theory or hypothesis which forms the basis and gives the direction to inductive investigation. It is, in fact, the harmony of his being with nature in her wondrous operations, which enables him to grasp those *conceptions* on the accuracy of which all scientific research so much depends; this harmony manifesting itself in that increased power of intuition, by which truth is seen in the concrete previous to its being verified by a legitimate induction. In the same manner does the poet of human life and destiny, by an elevation of mind above the influences of prevailing opinions, and by a deep inward sympathy with human existence in its nature and development, unfold in spontaneous flashes of spiritual light the most secret workings of the mind and heart of humanity. The power of intuition in its pure and integral state would imply a direct and complete recipiency of truth whenever presented to the mind. Let there be a due purification of the moral nature, a perfect harmony of the spiritual being with the Divine mind, or works of the higher and lower nature,—a removal of all inward disturbances from the heart, and what is to prevent or disturb this inward intuition of divine things? In proportion as the heart becomes purified and the nature brought into harmony with truth, man attains to that Beatific Vision of which an Arabian sage writes; “When my soul shall be in harmony with the Divine, it will then be as a clear, luminous mirror, in which will be reflected the secrets of the universe.” Truly spake the great prophet of Nazareth: “Blessed are the *pure* in heart for they shall see God.”

## THE DIVINE HUNGER OF HUMANITY.

**T**HE veiled shrine of Egypt, the sacred fire of Persia, the Grand Llamas, the Avatars of India, Absorptions and Nirvanas of Brahmanism and Buddhism, the Sibylline inspirations and all the sacred mysteries of Greece and

Rome; popish transubstantiation and mariolatry: all voice the hunger gnawing at the heart of the world, the irrepressible longing for the divine, and even the felt, mysterious affinity with the divine which has so strangely craved and so strongly struggled for a nearer approximation to it, for something of an actual, literal fellowship and union with it. The want of the human soul in its greatest depths, through all ages, has been the Divine, and union with the divine life. Unintelligently, wildly, grossly, madly, the want may have been proclaimed, but at least its existence and its depth have been proved beyond all doubt. The dim sense of some unnatural estrangement and isolation, it knows not what, but as if its higher self had been cut off from it, has forever burdened humanity. In unnumbered forms and in various ways it has labored to have some unknown severed link reattached, some long closed secret communication opened up again. It has ever longed to come nearer the divine and to bring the divine nearer to it; to touch, as with its very hand, the Father above, and to be touched by Him; to look upon the very face of God, to hear the voice divine and to communicate nearly and directly with the Unseen.

### THE FREED BIRD.<sup>1</sup>

Return, return my bird!

I have dressed thy cage with flowers,

'Tis lovely as a violet bank,

In the midst of forest bowers.

I am free—I am free! I return no more,

The weary time of the cage is o'er,

Through the rolling clouds I can soar on high,

The sky is around me, the bright blue sky.

The plains lie beneath me stretched far and near

With their glowing flowers and bounding deer;

I can see the waves flash on the sunny shore,

Woo me not back, I return no more.

Alas! alas my bird,

Why seek'st thou to be free?

<sup>1</sup>An allegory of the soul's release from the thralldom of the senses and its ascent into the Higher Life.

Wert thou not blest, when thy song  
Breathed naught but glee?

Did my song of the summer breathe naught but glee,  
Did the voice of the songster seem sweet to thee?  
Oh! had'st thou known its deep meaning well!  
It had tales of a burning heart to tell.

From a dream of the forest that music sprang,  
Through its notes, the peal of a torrent rang,  
And its dying fall, when it soothed thee best,  
Sighed for wild flowers and a leafy nest.

But yet my bird,  
Thine eye flashed clear and bright,  
I have seen the glance of sudden joy  
In its clear and dewy light.

It flashed with the fire of an untamed race,  
With the soul of the wild wood, my native place,  
With the spirit that panted through heaven to soar  
Call me not back, I return no more.

My home is on high, amidst rocking trees,  
My kindred things, are the star and the breeze  
And the fount unchecked in its lonely way  
And the rivers that wander afar, away.

Farewell, then, my bird, farewell!  
I too have called on others gone,  
And it may be, they joyed like thee  
To part, who wert all my own.

If they were captives and pined like me,  
Though love may guard them, they joyed to be free,  
They sprang from the earth with a ? of power  
To the strength of their wings, to their triumph's hour.

Oh call them not back when the chain is riven!  
When the way of the pinion lies through heaven!  
Farewell! with my song through the clouds I soar,  
I pierce the blue sky—I am earth's no more.

## “SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

(Continued from page 173.)

OF the many and various sciences that have come into existence in modern times, Psychology, though the latest, is the most important and essential to man's individual development and progress in the knowledge expressed in the platonic aphorism "*Gnothi seauton*" (Know thyself). The saying that the proper study of mankind is man, though generally acknowledged and accepted without dispute, yet as an element in the curriculum of systems of education, it has not attracted that amount of attention that the study of it demands and requires; hence whilst the natural sciences have made rapid progress, especially those upon the knowledge of which and its utilization depend in a great measure human civilization and progress, Psychology has been neglected and allowed to recede into the background and remain unrecognized and unnoticed save by a few students, whose introspective studies have revealed and brought them into a domain abounding with mines of knowledge and learning of incalculable value and interest, a *terra incognita* as yet undiscovered and unexplored.

This lamentable neglect and regrettable ignorance are doubtless owing to the unwillingness of human nature in its present stage of development and circumstances and subjected to such powerful external influences and incentives, swayed and dominated by its animal propensities, to bring itself face to face with and view its own image blurred and disfigured by deeds and acts of omission and commission, the revelation of which causes it to recoil with feelings of horror and shame. This, however, is the initial step in the way leading to moral and spirit-



ual progress and deliverance from that tyranny of selfishness that has proved so baneful to mankind and which, whilst it continues and prevails, does but degrade and brutalize it.

Another reason of neglect is that Psychology has not as yet elaborated a true philosophy of human nature in general, in its dual aspects of the higher and lower self and popular attention has not as yet been largely attracted and drawn to the study of Theosophy with its teachings and doctrines of the septenary constitution of man that give the clue and explain the mysterious enigmas and anomalies of human life and of its ultimate destiny and also teach the true rationale of those latent faculties and dormant functions, the sporadic appearance and manifestation of which have proved so puzzling to explain, so wonderful and marvellous to observers and witnesses and therefore have been attributed to divine or satanic agency according to the theological views and bent of their beholders. The reality of these faculties and powers is undeniably too substantial and valid to be ignored, too evident and cogent to be rejected and slighted, and therefore should claim serious and thoughtful study and consideration on the part of every theosophical student of human nature to whom nothing that affects the progress and enlightenment of humanity can be a subject of studied indifference and culpable disregard.

The due discussion of this occult side of human nature would require a whole volume for its explanation, being a subject abounding in and replete with the marvellous, demanding a strict method of analytical investigation and proof and also great mental abilities to distinguish and separate what is true from the false. Anyone who engages in the study and pursuit of occult knowledge and phenomena, unless he thoroughly understands and has mastered the doctrine of the higher and lower natures and their reciprocal action and relationship, will inevitably fall into a morass and quagmire of error and deception, there being so many characters, pseudo-professors of occult science, mercenary mediums wholly void and destitute of the philosophy of spiritual phenomena, as also venal and sordid knaves and imposters who undertake to initiate their credulous dupes in occult science and make them perfect and full-blown adepts for a monetary consideration. Of all such let everyone beware, bearing in mind that a true occult student, like a true poet, *nascitur, non fit*, "is not made, but becomes so" by a new birth and growth in the diviner life accessible to all, without

money and without price to such as are willing to take up the cross of self denial and tread the path of unselfish devotion to the upliftment of humanity; for then and only then will he begin developing within himself those latent faculties and functionings of the Higher Self that will enroll him amongst the true born children of light who understand and comprehend the occult meaning of the words, "to him that hath, shall be given, but to him that hath not shall be taken away that which he hath."

Occult knowledge and light are being constantly imparted by the Higher Self to its complement, the soul, in order to educate and prepare it for that ultimate union which will make them one, as it is said, "and they twain shall become one flesh." During this long and protracted period of its education, the knowledge and light of the lower self must of necessity be of a fragmentary and imperfect character corresponding to the degree of development its latent faculties have attained unto,—its perceptions and intuitions of external things and phenomena being true or erroneous, distinct or obscure, reliable or untrustworthy, in the proportion as it assimilates it and approximates or retrogrades from its divinely derived superior, its originator and creator, the Higher and real Ego.

The fruit of the tree of knowledge is being plucked and appropriated by all of us, and according as it comes to us through the medium of the lower or higher self, and is wisely utilized or selfishly used, so does it become black or white magic, good or evil, a blessing or a curse. The light and knowledge received by the lower nature becomes broken by reflection, giving rise to distorted views, erroneous opinions and conceptions and crude ideas of things as they are in themselves, but the light that cometh from above, or the higher self is pure, converting and illuminating the soul, refining its propensities, clarifying its grossness, exciting its latent faculties, enlarging its capacities and receptivities, expanding its field of vision and qualifying it to take up the role of a prophet and seer of the future, or to discharge the onerous and yet distinguished office of a teacher and guide, of a director and adviser to errant and unenlightened humanity. In one, its visitations are intermittent and transient, in another it glows brightly and steadily. At times it flashes forth in penticostal effulgence and apocalyptic revelations of things unseen and invisible to mortal gaze, or dawns aurora like within the horizon of the soul, lighting up the eye with a strange lustre and as with Moses and the protomartyr Stephen, irradiat-

ing the countenance with a halo, the gleaming and sheen of a something seraphic, indescribable and beyond the powers of science to analyze and define.

Of the latent faculties that began at this time to manifest themselves in the life of Savonarola one of the most remarkable was that of prophecy, or, as it may be termed, the psychometry of future events, by which he was able to foresee and presage what was about to happen; a power strange and incredible to ordinary minds, but not so to theosophical and occult students. By this extraordinary faculty, as we shall presently see, he saved the Florentine republic from shipwreck and guided the ship of state safely through all danger, at a moment when the popular mind was bewildered and overwhelmed with terror and affright at approaching ruin and disaster. Well for the citizens of Florence that Savonarola was then with them, and by his prescience and wisdom to save Florence from plunder and despoilment. Yet claimed he no reward, sought for no honors, nor distinctions, but recognizing he had only done his duty, was content to remain simply an humble friar, ready at all times to sacrifice himself for Florence whom he loved so dearly and strongly, for though erring in morals, fickle and changing in affection, addicted to pleasure and vanity, yet she was fair and beautiful to him, and by the oblation and devotion of his life, he sought to regain for her, her lost liberty and freedom that she might recover and enjoy once more the purity, the virtue and valor of former days. This was what he accomplished by developing those spiritual faculties and powers, latent and inherent in every human soul, and awaiting only the opportunity for their manifestation and display.

#### SAVONAROLA'S SECOND MISSION TO LOMBARDY—HIS STUDIES IN THE APOCALYPSE—RECALL TO FLORENCE.

On the return of Savonarola to the convent of San Marco, he was cordially welcomed back by his superiors and the Frate, rumors having already reached them of his extraordinary and remarkable speech at the synod of Reggio d'Emilia. He had voiced what was then beginning to engage the thoughts of those who inwardly and deeply deplored the low state of morals and religious life prevailing everywhere throughout Christendom. Conventual life had become greatly deteriorated and monasteries transformed into hostleries of sloth, laziness and ignorance. Of the various orders of monks, that of the Dominicans, and espe-

cially the convent of San Marco, was distinguished by their fidelity to their vows of chastity and poverty, as also by the earnestness of their efforts and labors to raise the standard of popular morality, especially amongst the rural population and country peasantry.

Knowing Savonarola as they did, recognizing and appreciating his great abilities as a teacher, the power and fervor of his preaching they themselves had oftentimes felt, when, together with the novices and domestics of the institution, they had gathered around him in the convent garden and listened with rapt attention to expositions of scripture and teachings, which to them were as a new revelation of a higher life they had never heard of before, nor imagined its existence, to be lived and enjoyed not in the remote future, in some unknown celestial sphere or region, but here upon the earth on which they lived and moved, the true, the only gymnasium of human education and development. These teachings had struck home to their hearts and, though Florence had despised and ridiculed him, they felt proud of Savonarola and rejoiced to have him amongst them as their teacher and their friend who, though he had neither silver nor gold, yet, what he had, gave he unto them—words of power and strength and life.

Hence, when the question who should be sent as their evangelist to Northern Italy was debated amongst themselves, it was the general acclamation: whom can we send but Savonarola, who so fitted and qualified for the office as he? Though wishful to abide in Florence he complied with their behests, for duty to Savonarola and not self interest and feeling was the great consideration by which he regulated his conduct and actions throughout his eventful and stirring career, regardless of ulterior consequences and results. Duty to him was no perfunctory thing, no mechanical action or matter of indifference, but regarded as the great principle that must be faithfully adhered to and fearlessly followed, whether it leadeth to glory and distinction, or to self-obliteration and effacement, or popular oblivion.

It was in the year 1484 that Savonarola was sent out as Lenten preacher to a little republican state of San Gimignano, situated amongst the Siennese hills in the north of Italy. It was at that time a flourishing centre of commercial, artistic and political life, guarded and surrounded by massive walls, ramparts and lofty towers impregnable by their thickness and solidity. It contained some magnificent churches, adorned with paintings by the most famous artists, whilst its municipal edifices were splen-

did specimens of architectural design and beauty. The inhabitants, though devoid of that love of art and refinement then prevalent in Florence, were honest, industrious and uncontaminated with the vices and sins of larger cities and, amidst the lovely and beautiful scenery of lofty hills, green valleys and secluded well-wooded dales, by which they were surrounded, they lived and grew up imbued with that love of nature so conducive in its gentle and silent influence to that refinement and purity of thought and mind which constitute the perfume and fragrance of earth life. It was amidst these dwellers amongst the mountains that Savonarola found his true vocation as a teacher and expositor of the higher life and a reformer of public morals, and here it was also that he began to give forth, at first cautiously and sparingly, gleams of that prophetic knowledge and prescience of future events which in after times formed so important an element in his public ministrations and attracted towards him universal attention, admiration and respect.

For some time previous to going to San Gemignano, he had taken up the study of that most oracular and mystical part of the Bible,—the Apocalypse, or Book of Revelations, which, according to the late Madame Blāvatsky, is the most profound and occult work that has ever been penned, containing beneath its obscure symbology and deep mystic allegories, the life history of humanity and its future destiny. This was also the opinion of the late Dr. Kenealy, who himself published a translation of it under the title of "The Book of Oannes" or "The Book of God" which along with other works such as "The Book of Enoch" and "The Book of Fo" constitutes a great treasury of secret doctrine and teaching respecting the mystery of the Naronic cycle, the advent of the various Cabiri and Messiahs as appointed messengers to guide mankind into the true path of progress, nowhere to be found save in crypts and libraries of unknown societies whose existence and locality are altogether unknown to the ordinary student and man of learning.

As Savonarola studied and pondered deeply and long over the sense and meaning of its Kabbalistic emblems, numbers and signs, a feeling of overwhelming awe pervaded his whole being, as slowly and gradually during his long and protracted meditations and researches his mind became enlightened and he was able to unlock and decipher the true meaning of the great dramatic representation of human destiny portrayed in this wonderful book. As in ancient times, Chaldean sages gazed with rapt-



urous awe upon and watched the silently moving panorama of the starry heavens at midnight, beholding in wonderment and studying attentively the appearance and disappearance of lustrous stars and resplendent constellations across their field of vision, as also of shining planets whose interconjunctions and varying aspects to each other were fraught with portents and charged with the doom of nations, the rise and downfall of mighty empires, the crash of kingdoms and states, the weal and detriment of millions of human beings, each in their respective and limited humble spheres working out their destiny, so was it with Savonarola in the lone hours of the night within his cell as he looked upon the great and terrible life tragedies being played in his time and witnessed the awful and appalling degeneracy of the age, nation warring against nation, society polluted, vitiated, corrupted and ready to fall to pieces, and humanity depraved and rushing madly on to destruction, then awe stricken, asked himself the question: what meaneth it all? what will the end of these things be?

Filled and agitated with feelings difficult to repress, Savonarola turned to the apocalyptic book and read and studied and studied and read in order to gather an answer to these dread and important questions. It came at last in a moment of spiritual exaltation amounting almost to ecstasy, and whether in the body or out of the body he could not tell—and the sublime and majestic symbology surrendered up its secret; he discerned the occult meaning of the four processional horses, the fulminations of the seven trumpets and the discharge of the seven vials, as also of the symbolism of the woman clothed with the sun and the moon, under her feet and upon her head a crown of twelve stars. He unlocked the enigma of the beast like unto a leopard, and that other beast whose number is 666, and discovered what the signification of the fall of Babylon the great, and of the allegory of the heavenly city, the New Jerusalem, the city that lieth four square with its twelve gates and each gate a pearl or precious stone; furthermore, what the import and explication of the grand and sublime metaphor of the river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb, on either side of which was the tree of life, which bare twelve manner of fruits and yielded her fruit every month and the leaves of the tree are for the healing of the nations.

In the acquisition of this deep and transcendental knowledge, a most important question of consideration presented itself

to the mind of Savonarola, causing him to ponder long and seriously reflect whether, in view of the existent state of the age in which he lived, the general depravity, the gross ignorance and apathetic indifference then prevailing with respect to knowledge and aspiration after the higher life, it was advisable and judicious to divulge it or not, whether it was expedient to enlighten the popular mind on things beyond its ken and grasp. He saw and recognized the risk and danger of misapprehension he would incur, and the misconstruction of motive and design to which he would be subjected and exposed and therefore concluded that the best and wisest course to follow would be that expressed in the ancient proverb "*festina lente*," to proceed slowly and give the world that which would educate its taste and excite the desire and longing after things appertaining to the higher and diviner life.

This was the course he now followed out in his public ministrations whilst visiting San Gemignano and other cities. Deeply versed and imbued with the methods of scholastic instruction at that time in vogue, which, though understood and appreciated by the learned and studious, were altogether unadapted for imparting instruction and enlightenment to illiterate and peasant audiences. Savonarola suited his discourses to the mental capacities of his hearers and thus succeeded in first attracting their attention, then informing their minds with new and loftier ideas of life and touching their hearts by gentle appeals to that sense of right and wrong of duty and the love of what is noble and pure and true, of which human nature in its lowest phases and most degenerate state is not altogether devoid or wholly destitute.

In thus proceeding he exhibited great wisdom and prudence and the results of this change in the manner of his preaching and teachings soon manifested themselves in the large and crowded congregations that flocked to listen to him; as they listened, they felt somehow they could not define, they had done what they wished had not been done and had left undone what they ought to have done. Occasionally they caught reflections of themselves in their inner lives and as they really were in themselves causing them to reflect and think, and think and reflect again. What meant it all? They could not tell, they could not understand it. All they knew was, that, listening to the discourses of Savonarola, they became imbued and enlightened with loftier and less grovelling ideas of life and began to have clearer notions of their

duties to their fellowmen. Rumors of his extraordinary preaching spread far and wide and great crowds composed of all classes of society came from all quarters and confessed that never man spake as this man, for his words were words of love, of power and light.

Not only in his public ministrations, but afterwards in the sacristies of the churches he visited, the power and influence of Savonarola was felt and appreciated. Numerous visitors came to him privately, seeking for light in their darkness, health in their sickness, strength in their weakness and counsel and guidance in the dark and tortuous pathways of their lives,—all came to him and all he graciously and kindly received and sent none away uncheered and unblest with an inward peace and a brighter hope to which they had long been strangers. This he was able to effect by his intuitional power of looking into and reading as in a book the auras of individuals, those living volumes in which are recorded and written all the incidents of our past, present and future, and decipherable by those who attain to the exercise of this remarkable faculty.

Also by another and equally remarkable faculty, which may be described as Medical Psychometry, he could not only diagnose, but feel in himself the complaints and ailments of those who came to him in pain and suffering and thus was better able to prescribe remedies that proved directly curative and most beneficial in their operation and results.<sup>1</sup>

The faculty and power of presaging future events he wisely and prudently refrained from exercising, save under circumstances and occasions that warranted it and those of a most extraordinary and pressing character. An instance of the use of this faculty of prophecy by Savonarola occurred during his sojourn at Brescia, a city in northern Italy. By his clairvoyant vision he beheld a dreadful and terrible Karma impending over and threatening it, the outcome and result of long years of accumulated wrongdoing and wickedness on the part of its rulers and citizens. In strong terms he denounced their sins and in passionate and pleading terms exhorted its rulers to repent and change their modes and habits of living if they wished to escape from and avoid approaching catastrophe and ruin. His ad-

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<sup>1</sup>The writer in his travels round the world, has come into contact with several individuals endowed with this remarkable and singular power who, like Savonarola, are exercising it in the amelioration of human pain and suffering, without money and without price.

monitions and prophecy were unregarded and only remembered and recalled to mind when Brescia a few years after was sacked and plundered by a rude and lawless soldiery, and its streets reeked with the blood of its ill-fated and unfortunate citizens. In all the towns and cities of Lombardy visited by Savonarola, his fame preceded him and his ministrations were of universal benefit.

Whilst at Pavia, in the early part of 1489, he wrote to his mother, the love of whom, her name and memory, he deeply cherished within his heart, the following letter, that gives a clear and succinct insight of his inner nature. After begging her to forgive him if he has nothing but prayers to offer her and though by his profession he is precluded from helping his family in other ways, yet he still shares their joys and sorrows, he thus proceeds:

"I have renounced a worldly career and became a laborer in my Master's vineyards in many cities, not only to save my own soul, but the souls of others, and if the Divine has intrusted to me a talent, I must needs use it as he wills and seeing that he has chosen me for this duty, rise content that I fulfill it far from my native place, for I bear better fruit than I could have borne at Ferrara. There it would be with me as it was with the prophet of Nazareth when his countrymen said: 'Is not this man a carpenter and the son of a carpenter?' But out of my own birth-place, this has never been said to me, but rather when I have to depart, men and women shed tears and hold my words in much esteem. I thought to have written only a few lines, but love hath caused my pen to run on and I have opened my heart to you far more than was my purpose. Know then that this heart of mine is more than ever bent on devoting my life, body and soul, to the divine service and my neighbor's welfare, and since this work was not to be done in my own native place, I am fain to perform it elsewhere. Encourage all to upright and pure living. I depart to-day for Genoa." H. Savonarola.

The same successful results attended Savonarola's ministry in Genoa as in other places. As his fame increased, in like ratio, his modesty and affability of character became distinguished and manifest, whilst his aspirations and efforts after higher stages and states in the divine life were enhanced and intensified, involving more protracted periods of meditation and mental concentration, so that sometimes whilst celebrating mass, he was so transported and filled with a kind of spiritual ecstasy that a halo

of light was oftentimes seen encircling his head and he was obliged to betake himself to some quiet solitary place whilst it lasted. Such like phenomena incredible and unknown to scientists are no mysteries to the occult student.

It was during his sojourn in Genoa that he was suddenly ordered by his superiors, acting in accordance with the expressed wishes of Lorenzo, to return at once to Florence. His recall was really due to Count Picus Mirandola, who feeling deeply the absence of the one friend whom he could trust and consult on his business and spiritual affairs, made so earnest and persistent appeals to Lorenzo to order Savonarola's return to San Marco, that finally and in order to oblige one whose friendship he highly prized, the ruler of Florence complied with his wishes and requested him to draw up the form of order himself. On its completion Lorenzo affixed his own signature of state and in thus doing, by the irony of fate so called, brought back to Florence the man who was to bring about the downfall of the Medicean family that, during its long years of dark plotting and scheming, had never realized nor recognized that there was a good law, "a Most High that ruleth in the kingdom of men, and appointeth over it, whomsoever he wills."

Loth at first to leave a field of labor productive of such beneficial results, Savonarola readily obeyed the summons, for though Florence had despised and rejected him, he dearly loved her with a deep and passionate feeling of affection, which neither years of absence nor her apathetic neglect of him could diminish nor extirpate out of his nature. His one great desire was to return to Florence, for now he recognized that his existence was blended with hers, that her doom was his doom, and that in her lay and was to be accomplished the great mission and work of his life.

#### SAVONAROLA'S SUDDEN ILLNESS—THE MYSTERIOUS PHYSICIAN— ENTRY INTO FLORENCE.

With this inward assurance, Savonarola left Genoa in the summer of 1489. It was a journey of some hundreds of miles and the route to be traversed on foot lay over lofty mountain heights, through rocky passes and glens and over broad sunny plains studded with vineyards, oliveyards and fields laden with ripe golden grain. As he passed through country villages, young mothers with their first born folded in their arms came out of



their lowly cabins and huts, inviting him to rest himself and partake of their frugal meals, and seeing him, young children flocked, kneeling around him, and bent their curly heads to receive his blessing. Sturdy and industrious peasants, returning home from their labors in the harvest field, doffed their caps and greeted him with obeisance, which he returned and acknowledged with words and looks of gentle love and kindly sympathy that went direct to their hearts, so that they turned to bless him as he went on his way.

Thus the days passed by, bringing him nearer and nearer to Florence. Ofttimes he felt inclined to rest beneath the cool shade of some umbrageous tree by the roadside, but would not, for every mile traversed brought him nearer to his journey's end. Florence was the one subject of his thoughts by day and his dreams at night. At early morn, ere the sun rose above the horizon, he went forth from the hostelries and other places where he had staid during the night for rest and refreshment, and sped on his way. He heard the songs of reapers in the corn-fields, of children and young maidens in gardens and vineyards, but he stopped not to listen. The melodious notes of birds in groves and on trees resounded on all sides, but he heeded them not. On to Florence! for he felt his strength beginning to fail and his energies to diminish. A languor, a sense of weariness, also began to creep over and pervade his whole bodily system.

At last he came in sight of Pianori, the final resting stage, and on he sped with redoubled speed. It was noon and the sun had reached its zenith. The heat was terrible, the hot air oppressive and breathing difficult, yet eagerly Savonarola pressed on his way to Florence, his mouth and tongue parched with thirst. His frame began to shake, his limbs to totter, his gait and walk grew unsteady. Suddenly his head felt light and giddy as he gasped for breath. The skies spun round him like a mighty wheel, and stars with long trains of lurid light seemed falling out of the heavens. Earth and trees, hills and valleys and dales were jumbled together in a confused and shapeless mass. A rumbling noise as of thunder resounded in his ears, the ground shook and trembled under his feet, and then, staggering, reeling, stretching out his hands as though to grasp something, Savonarola, with a sudden gasp, a sob, a cry of pain, fell headlong and insensible by the wayside.

At this vital juncture a stranger came quickly hurrying up to where he lay. Bending over the prostrate form, he placed his

hand over the region of the heart, then took hold of the wrist to feel the pulse. For a few moments he seemed lost in thought, then raising gently and tenderly the head upon his bended knee, took from within his vest a small phial containing a colorless fluid, which when exposed to the air became tinged with a pale yellowish hue. This he poured into Savonarola's mouth and silently waited and watched the effects. They were marvellous, wonderful, magical. After a few minutes, a slight almost imperceptible tremor passed through the frame of Savonarola, who opened his eyes and with a dazed look, gazed around him as if trying to discover where he was. The stranger succeeded after some efforts in raising him to his feet and slowly led him reclining heavily on his arm, to an inn in the adjacent neighborhood and ordered a bed to be prepared for him at once. After Savonarola had rested a short while, the unknown took another phial from his vesture, in which was a bright red fluid, and pouring a few drops of it into a tumbler of water, gave it to his patient to drink, who, in a few moments after, fell fast asleep.

During the remainder of the day and all through the hours of the night, the stranger kept vigil and watch, sitting close by the bedside, occasionally rising to listen to his breathing and feel the beating of his pulse. As daylight appeared and the sun rose above the horizon, inspiring and imparting to man and bird and beast new life and energy, Savonarola awoke from his long slumber wholly recovered from his dangerous attack of illness, feeling refreshed and in possession of his wonted health and bodily vigor. After partaking of a hearty meal, prepared by his unknown friend, they rose and together started on the route to Florence.

Savonarola now recognized, but never divulged the secret, who he was, and what his name. Onward they went. No words were spoken by either of them. Their conversation was of a mental character which occurs when two minds, by an interior process of silent intercommunion, are able to hold converse together and exchange ideas without the aid of vocal and articulated words. What the subject of their discourse was, can only be surmised, there being no account of it found on record. And now they reached the gate of San Gallo, leading into Florence. For a moment they stood with clasped hands gazing each unto the other's face with looks of inexpressible love and sympathy, and in low undertones the stranger spake, "Go now, oh Savonarola," he said, "and meet thy chosen destiny, be ever faithful

to thy great and noble mission, and steadfast in thy fealty to the truth. Farewell!"

And thus they parted, Savonarola wending his way to the convent of San Marco, the mysterious stranger disappearing from view to become a mythical personage, a legendary character to modern biographers of the Reformer of Florence who do not imagine and have not yet learned that there may be and are in heaven and earth things and persons undreamed of in their philosophy of life.

END OF BOOK 1.

*To be Continued.*

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## THE RAREST THING.

TOWNSEND ALLEN.

What is the rarest of all things on earth?  
Rarest and best and of transcendent worth?  
Is it a pearl of unmatchable size?  
Is it a diamond to flash in the eyes?  
Gold mine, or silver, or lordly domain?  
Ancestral castle from Norman or Dane?  
Even a throne, or an emperor's crown?  
Subjects low bowing at smile or at frown?  
No, none of these, though most precious they seem,  
All pass away like a vanishing dream.  
Rarest of all is an unselfish soul;  
This is the climax, the uttermost goal,  
Man's highest peak lit with heavenly fire,  
A soul which has conquered all earthly desire.

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

“A SYMPOSIUM OF RABBI SIMEON’S STUDENTS.”

*Continued from page 190.*

**I**T IS written, “Let the waters bring forth abundantly the moving creature that hath life, and let the earth bring forth the living creature after his kind” (Gen. i. 20, 24).

Said Rabbi Eleazar: “The waters below, like the waters above, brought forth creatures after their kind and similar to themselves.”

Said Rabbi Hiya: “The waters above sent forth the living creatures. What is the meaning of these ‘living creatures?’ It was the soul of the first human being as it is written, ‘And man became a living soul.’ It is also added, ‘and fowl shall fly above the earth,’ denoting the angelic messengers who appear to man in dreams, as also those who manifest themselves in various forms and different aspects. Of these latter it is that Scripture refers to, ‘And a river went out of Eden, and from thence it was parted and became into four heads’ (Gen. ii, 10). ‘And God created great whales (fishes), meaning Leviathan and its female.’ ‘And every living creature that moveth’ in all parts of the earth. What is this *nephesh hayah* (living creature)? It was Lilith, the mother of the elementaries, which the waters brought forth abundantly and ministered to their growth and increase. As when the south wind begins to blow, the frosts disappear, streams become swollen and rivers flow in all directions into the seas, so

was it with these creatures, as it is said: 'There go the ships, there is also that Leviathan whom thou hast made to play therein' (Ps. civ. 26). The words, 'And every winged fowl after his kind,' signify those creatures of whom it is written; 'For a bird of the air shall carry thy voice and those that have wings shall tell the matter' " (Eccles. x. 26).

Said Rabbi Jose: "All these beings have six wings, never more nor less, and therefore the words 'After his kind' are applied to winged angelic creatures. In their rapid flight through the world they observe and note the actions of men and report them on high, and thence it is written: 'Even in thought, curse not the King and curse not the rich in thy bed chamber' " (Eccles. x. 20).

Said Rabbi Hezekiah: "Scripture here useth the word *haromeseth* (moving creature) and not *hashoretzeth* (creeping creature). Wherefore? Because it refers to Lilith, as has been stated, who is also denoted in the words; 'Thou makest darkness and it is night, wherein all the beasts of the forest do move' (thirmos). These words also include and denote those angelic beings called *hayoth* (living creatures) who predominate and exert an influence equalling that of Lilith, and during the three watches of the night chant their hymns of praise until the morning dawns. It is of them that the prophet Isaiah speaks; 'They who remember the Lord and keep not silence' " (Is. lxii. 6).

Here Rabbi Simeon rose up and spake: "After long and protracted meditation on the origin of mankind, I have gathered that when the Holy One wished to create man, all the worlds throughout the universe were greatly affected and disturbed until the sixth day, when the divine will and intention became realized. Then the supernal light of all lights shone forth in its glory and splendor issuing from the gate of the east, spreading and enveloping the whole world with a garment of ineffable brightness, truly magnificent and indescribable.

"Then spake the great Kosmocrator of the east to his fellow rulers over the other quarters of the world: 'Let us make man in our image' that he may be receptive and enjoy the effulgent glory of the light that is streaming forth and enlightening the whole world. Then became conjoined the east with the west, engendering and bringing forth man on that part of the earth whereon the Holy Temple was afterwards founded and built. According to another ancient tradition the meaning of the words, 'Let us make man,' is given thus. The Holy One spake and made



known to the angels the mystery and occult signification of the word Adam (man), the letters of which indicate his relation to both worlds, the seen and unseen, the known and unknown. By the letter M, which is written as a final or closed mem, is found thus contrary to rule in the word *lemarbeh*, occurring in the verse, 'Of the increase of his government' (Is. ix. 7). Man is connected with the higher world, whilst dalet or the letter D, closed on the west side, indicates his relation to the lower and sensible world. The principles of which these letters are the symbols ultimated in their manifestation on the phenomenal plane of existence and the production of a blended and harmonious whole, viz., of man in the form of male and female until the Lord God caused a deep sleep to fall upon him (Gen. ii. 21). The Holy One then separated them and having clothed the latter in a form most fair and beautiful brought her to man, as a bride is adorned and led to the bridegroom. Scripture states that He took one of the sides or parts (of the androgynous form) and filled up the place with flesh in its stead. In a very ancient occult book we have found it stated that what God took from the side of Adam was not a rib but Lilith, who had cohabited with him and given birth to offspring. She was however an unsuitable helpmeet for Adam and therefore Scripture states, 'But for Adam there was not found a helpmeet for him' (Gen. ii. 20). After the disappearance of Lilith and Adam's descent into the world plane of existence, then it was, as stated, 'The Lord God said, It is not good that man should be alone, I will make him a helpmeet for him.' "

On another occasion Rabbi Simeon spake and said: "It is written, 'And every plant of the field before it was in the earth, and every herb in the field before it grew, for the Lord God had not caused it to rain upon the earth' (Gen. ii. 5). By the phrase, 'Every plant of the field' is meant the preexisting ideal forms of great forest trees before their actual appearance in the world. Note that Adam and Eve were at first created androgynous. Wherefore were they not created face to face, or separated individuals? Because, as Scripture states, 'The Lord God had not caused it to rain upon the earth.' The union of man and wife is a type of a great spiritual fact, viz., the union of heaven and earth which could not be accomplished until the rain which united them descended. Then Adam and Eve ceased to be androgynous and gazed into each other's faces, as is the case with heaven and earth, the one reflecting the image of the other. If it be asked:

whence or how do we know that things above are formed and modelled after things below? we say, from the mystical signification of the words; 'And the Tabernacle was reared up' (Ex. xl. 17), meaning the heavenly tabernacle which existed not until the earthly tabernacle had been erected. This is why the scripture states, 'And there was no man,' that is, until the creation of Eve, man was an imperfect being; which fact is indicated occultly by the absence of the letter Samech (denoting aid, help) in every passage relating to the creation of woman. Although members of the celestial college—those that have been initiated and enlightened in the secret doctrine—affirm that the word '*Ezer*' (help) denotes that woman was created to be a help to man, she became so only when from androgynes they became separated and thus able to behold each other face to face. This is occultly referred to in the words; "They are brought together forever and are made in truth and uprightness" (Ps. cxi. 8). By the term 'brought together' is meant that the union of male and female whose coming together is for mutual help, will continue even in the supernal worlds forever. 'For the Lord God had not yet caused it to rain upon the earth' signifies that complete and perfect union between man and woman did not then exist because it had not as yet become a fact in the natural world, for it is added; 'And a mist went up from the earth and watered the whole face of the ground' (Gen. ii. 6), which refers to the sexual desires experienced by the female towards the male. Mists rise at first from the earth, heavenwards and, after forming clouds, heaven causes them to descend and water the earth. This applies also to the offering up of sacrifices, the smoke and fume of which ascending on high are caused to descend in blessings on mankind. If the congregation of Israel had not first offered up sacrifices, blessings would never have been showered upon the world."

Said Rabbi Abba: "Wherefore is it written, 'And the tree of life in the midst of the garden and the tree of knowledge of good and evil?' We learn from tradition that the height of the tree of life attained to 1,825,000 miles and from its root flowed forth all the waters of creation in their various directions and courses. The celestial river, after refreshing the garden of Eden with its perfumed and crystalline waters, descends on to the earth below for the sustentation and refreshment of every living creature on the earth, as it is written, 'He sendeth the springs into the valleys, which run among the hills. They give drink to every beast

of the field, the wild asses quench their thirst' (Ps. civ. 10, 11). 'And the tree of the knowledge of good and evil.' Wherefore was it not planted in the midst of the garden and what is the mystical meaning of this tree? Its nature or essence was two-fold, being bitter or sweet, according to the character of those who take and appropriate its fruits. Those who are selfish find that what they thought good, becomes evil to them. Thus many are seduced and go astray from the path of rectitude, and therefore is it called 'the tree of knowledge of good and evil.' When man ceased to be androgynous and became separated as at present male and female, it is said, 'And He closed up the flesh in its stead' (Gen. ii. 21), in which words occurs the letter Sor Samech (help). The Holy One, like the judicious gardener transplanting trees and flowers, after sundering the two forms, placed them where they could behold each other face to face and thus begin on their course of physical and spiritual development and perfection. Furthermore, how know we that such was the origin of man and woman as at present constituted? Because it is written, 'The branches of my planting, the work of my hands, that I may be glorified' (Is. lx. 21). 'The work of my hands' refers to a special formation that should characterize man from other creatures. It is also written, 'In the day thou plantest, thy seed shall only produce wild fruits' (Is. xvii. 11). We are taught that plants, like the fragile wings of locusts or grasshoppers, are void of color. It is only after attaining to full growth that they become distinguished and conspicuous by variety of form, shape and color, such as the cedars of Lebanon. It was the same with the protagonists Adam and Eve, for, as plants before transplantation, so was it with them. They did not become perfect until they were transplanted onto the earth plane. It is also written, 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest eat, but of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die' (Gen. ii. 16, 17). From tradition we learn that the word tzav (commanded) denotes idolatry in general, the name Lord or Jehovah refers to blaspheming the holy name, whilst Alhim or God indicates the denial of justice in the world. 'The man' refers to the crime of murder, 'saying' to fornication, 'from every tree in the garden' to theft, 'mayst eat' to the prohibition from cutting flesh from a live animal. In saying, 'From every tree of the garden thou mayst eat' God indicated that even if man should commit all these sins, he was not to despair. Thus

we see that the patriarchs, Abraham, Isaac and Jacob, and also prophets, have eaten of it and died not at once. He wished to warn man against tasting of the tree of death, as it is written, 'but of the tree of knowledge of good and evil eat thou not of it, for whoever does so dies as if he had taken poison.' 'But of the fruit of the tree which is in the midst of the garden,' God has commanded, 'We should not eat.' 'The fruit of the tree' denotes the woman. Thou shalt not eat thereof, because as scripture states, 'Her feet go down to death and her steps lead into Hades' (Prov. v. 5). There is fruit that is salutary when gathered from one tree and lethal when plucked from another tree. This latter was the fruit Eve referred to, viz., that of the tree of death and is described by the words of scripture just quoted.

"It is written, 'Now the serpent was more subtle than any beast of the field which the Lord God had made' " (Gen. iii. 1). Said Rabbi Jose: "The tree of which we have been discoursing was nourished by supernal light, by which it became great, fair and beautiful to the light. It is also written, 'And a river went forth out of Eden to water the garden.' The garden here mentioned denotes the female, whom the river made fruitful. Then man and woman became again one, in the sense as it is said, 'Jehovah is one and his name is one.' After disobeying the divine commandment, a deterioration in their heavenly state took place and they became separated from the higher and diviner life as intimated by the words, 'And from thence, it (the river), was parted' " (Gen. ii. 10).

Said Rabbi Isaac: "The serpent of which scripture speaks is The Tempter."

Said Rabbi Jehuda: "It was a real serpent." Going to Rabbi Simeon and making known to him their different views, he replied:

"Your interpretations are really one and the same and are both correct. Samael, when he descended on the earth plane, rode on a serpent. When he appeared under the serpentine form, he is called Satan. Whatever his name, he is the being known as the spirit of evil. It is said that when Samael descended from on high as just described, all the other animals fled away frightened and terrified. By his persuasive and guileful words, he deceived the woman and thus caused death to enter into the world (that is, the lower nature then ceased to be amenable to and obey the dictates and supremacy of the Higher Self). He succeeded in doing this by means of the Sephira Hochma (wisdom), prostituting and using it for his evil purposes and thus caused the world

to become accurst, and the tree which the Holy One had planted to become destroyed. What man lost Samael gained and enjoyed until the apparition of another sacred tree in the person of Jacob, who, by means of wisdom, acquired paternal blessings which neither Samael on high nor Esau below should be able to enjoy. He was therefore an after type of the first man; and here we see that as Samael deprived man of blessings proceeding from the first tree, so Jacob deprived Samael of blessings above and below proceeding from a tree having a human form. This is the mystic meaning of the words, 'And there wrestled a man with him' (Gen. xxxii. 24). 'The serpent was more subtle than any beast of the field.' These words refer to the Tempter, the angel that brought death into the world, and knowing this, we can understand the meaning of scripture, 'And God said unto Noah, the end of all flesh is come before me' (Gen. vi. 13). The angel of death having destroyed the divine life in man, who now had become wholly psychical, governed and controlled by his animal or lower nature, and therefore dead and impervious to the heavenly influence of the Higher Self.

"And he said unto the woman, Yea, (aph) hath God said, ye shall not eat of every tree in the garden?" (Gen. iii. 1). Said Rabbi Jose: "The serpent began his discourse with aph (poison) and thus cast it into the world. What he said was this, 'By this tree the Holy One created the world, eat ye therefore of it and become equal to Alhim and able to distinguish between good and evil.'"

Said Rabbi Jehuda: "Not so spake the serpent, for then he would have spoken truly and the tree would have been recognized as the means by which, like a tool in the hands of an artisan, the Holy One had formed the world. What he really meant and did say was this, 'The Holy One himself has eaten of this tree and was thus able to create the world. Do ye therefore eat of it and ye will also have power to do the same as He. Alhim knows this and hence his prohibition.'"

Said Rabbi Isaac: "The words of the serpent were a tissue of falsehoods. At first he said, 'Yea hath Alhim said, ye shall not eat of the tree?' He knew well that God had said, 'From every tree of the garden thou mayest eat.'"

Said Rabbi Jose: "Tradition states that this command of God related to the sin of idolatry, denoted by the word 'commanded,' to blasphemy, by the name Jehovah, the denial of divine justice, by that of 'Alhim,' by the word 'Adam,' the crime of



murder, and fornication, by the words 'said unto him.' In answer to the question that may arise, were there so many men in the world that the Divine Being saw fit to ordain these commands on man, it can be said that in this tree were involved all the negative behests, so that whoever violated them became numbered with transgressors guilty either of idolatry, murder, or fornication; of idolatry through denial of the lord above this tree; of murder, for he cuts short life that proceeds from the Sephira Geburah on the life side of the tree; and under the domination of Samael of fornication, as this tree is the female principle. Now it is known that the law forbids a man to be with any woman except in presence of her husband, so that there may arise no feeling of suspicion whatever. Whoever eats of this tree is culpable of a like offence. God in all these commandments to Adam, forbade him to eat of the tree of good and evil, wishing to preserve him from all the sins and their penalties which it contained."

Said Rabbi Jehuda: "Truly whoever eats of this tree transgresses, as he who is found alone with a woman when her husband is absent. This therefore is what the serpent said to Eve: 'Behold! I myself have touched this tree, and still I live, do ye the same and ye will find you will not die, for Alhim has only forbidden you eating therefrom.' We read that the woman at once saw that the tree was good for food (Gen. ii. 6). How did she see and discover this?"

Said Rabbi Isaac: "The tree was exceedingly fair and beautiful and odoriferous as it is written, 'The smell of my Son is as the smell of a field which the Lord hath blessed' (Gen. xxviii. 27), and she was therefore induced to take and eat of its fruit."

Said Rabbi Jose: "Eve saw the tree that it was good for food, because it had the power of opening the eyes of all that approached it."

Said Rabbi Jehuda: "Not so, as we learn that only after eating of the fruit thereof their eyes were opened."

*(To be continued.)*

## MOMENTS WITH FRIENDS.

*"Can you tell me anything about the nature of fire or flame? It has always seemed a most mysterious thing. I can get no satisfactory information from scientific books."*

Fire is the spirit of the flame. Flame is the body of the fire.

Fire is the active energizing driving element in all bodies. Without fire all bodies would be immovably fixed—an impossibility. Fire is that in each body which compels the particles of the body to change. In man, fire acts in various ways. The element of fire enters through the breath and into the blood. It burns up the waste tissues which are carried away by the blood and removed through the excretory channels, such as the pores, lungs and intestinal canal. Fire causes the astral, molecular, form body of the physical to change. This constant change produces heat in the body. Fire and oxygen, the gross body in which fire manifests, stimulate the desires, causing outbursts of passion and anger, which burn up the astral body and use up the nerve force. Such action of fire is elemental and according to natural impulse.

There is another fire, known to some as the alchemical fire. The true alchemical fire is the fire of the mind in thought, which resists the elemental fires and controls and compels them to conform to intelligent design as determined by mind; whereas, when uncontrolled by man, the elemental fires of desire, passion and anger, are controlled by the universal mind, that is, the mind in nature, which is not individualized—called, God, nature, or God acting through nature. Man, as an individual mind, acting on the elemental fires and compelling them to conform to intelligent design, causes them to enter into new combinations and the result of the combinations of elemental fires is thought. Through thought and in thought the fires of the body and elemental matter are given form in the in-

visible worlds. These forms of thoughts in the invisible worlds compel gross matter to adapt itself to the forms.

Some of the characteristics of fire and flame are that they are hot, that neither ever for an instant remains the same, that they are different from any other phenomenon that we know, that they give light, that they produce smoke, that they change forms by reducing them to ashes, that through flame, its body, fire appears as suddenly as it disappears, that they always go upward and are pointed. The fire which we see is that condition in which the spirit of the body, held in bondage by gross matter, is liberated and passes back into its primitive elemental state. On its own plane, in its own world, fire is free and active, but in the course of manifestation by involution the action of fire is reduced and controlled and finally is held within the bodies of which it is the spirit, for fire is the spirit in all bodies. The fire held in bond by gross matter we may call latent fire. This latent fire is in all the kingdoms of nature. Latent fire is, however, more active in some of the departments of each of the kingdoms than in other departments of the same kingdom. This is shown by flint and sulphur in the mineral, by hard wood and straw in the vegetable kingdom and by fat and skin in animal bodies. Latent fire is also in certain fluids, such as oil. An inflammable body requires the presence only of the active fire to evoke and free the latent from its prison. As soon as evoked, the latent fire becomes visible for a moment, then passes into the invisible world from which it came.

Fire is one of the four elements known to all occultists. Fire is the most occult of the elements. Not one of the elements known as fire, air, water and earth is visible to the eye, except in the grossest condition of that element. Therefore we see only the very lowest phases or aspects of the elements which we com-

monly speak of as earth, water, air and fire. Each of the four elements is necessary in the building up of physical matter, and each of the elements is represented in connection with each of the others. As each particle of physical matter holds the four elements in combination in certain proportions, each of the four elements is returned to its elemental condition as soon as the combination is broken up. Fire is that which usually breaks up the combination and causes the elements which entered into the combination to return to their original states. When fire is evoked, it being the chief factor in inflammable bodies, it appears simply to pass away. In passing away it also causes the elements air, water and earth to return to their several sources. The returning air and water are seen in the smoke. That part of the smoke which is air, and which is noticed usually in the quivering of the smoke, soon becomes invisible. That part of the smoke which is water returns to the element water by the moisture, also suspended in the air, and which becomes invisible. The only portion remaining is the grossest part of the element earth, which is in the soot and the ashes.

Besides latent fire there is chemical fire which is shown by the corrosive action of certain chemicals brought in contact with other chemicals, by the oxygen absorbed by the blood, and by the ferments which cause the digestion of foods. Then there is the alchemical fire which is generated by thought. The action of the alchemical fire of thought causes gross desire to be transmuted into a higher order of desire, which is again refined and sublimated into spiritual aspirations, all by the alchemical fire of thought. Then there is the spiritual fire which reduces all actions and thoughts into knowledge and builds up an immortal spiritual body, which may be symbolized by a spiritual fire-body.

*"What is the cause of great conflagrations, such as prairie fires and fires that seem to spring simultaneously from different parts of a city, and what is spontaneous combustion."*

There are many contributory causes of

conflagrations, but these many causes are represented in the immediate cause of the conflagration, which is the presence of the fire-element before the flame appears. It should be understood that fire as an element is capable of combining with other elements, on the plane of fire, or on other planes. By the combination of the different elements we get definite results. When the fire-element is present in great force it dominates the other elements present and compels them to ignition by its overpowering presence. The presence of the fire-element evokes the fire in neighboring bodies and through the transitional flame the imprisoned fire-element passes back into its original source. The flame which leaps up is used by the fire which evokes it to enter into the world through the flame. When the fire-element dominates the atmosphere in sufficient force it acts on all inflammable matter; then by the merest provocation, such as friction, this matter springs into flame. Prairie or forest fires may be caused from a traveler's camp fire, or by the rays of the setting sun, and incendiarism may be the cause of the burning of a great city, yet these are by no means the main cause at all times. One may often have noticed that the effort to build a fire under very favorable conditions is quite frequently followed by utter failure, whereas, on the throwing of a glowing match stick on a dock, or on the bare floor of a large building where nothing seems present that will easily burn, yet fire has been engendered by the glowing match stick and has spread so rapidly that it has burned an entire building to the ground, however great the efforts may have been to save it. Conflagrations which have consumed great cities are chiefly due to the presence of the fire-element in every such case, however many the other contributory causes may be.

Spontaneous combustion is said to be the too rapidly uniting of inflammable matter with oxygen. But the cause is primarily due to the preparation of conflicting inflammable matter which attracts the fire-element. Thus, the friction between two inflammable materials, such as oil and rags, is followed by the

sudden uniting of the matter with the oxygen in the air; this induces the fire-element, which starts the material into flame.

*"How are such metals as gold, copper and silver formed?"*

There are seven metals, which are sometimes called the sacred metals. Each of these is the precipitated and imprisoned force, light or quality which emanates from one of the seven bodies of light which we see in space and call planets. The force, or light, or quality, of each of those bodies which we call planets is attracted by the earth with its moon. These forces are living and are called the elemental spirits of the elements or planets. The earth with its moon gives body and form to the elemental forces. The metals represent the seven stages or degrees through which the elemental forces must pass in the mineral kingdom before they can have distinct entity and pass into higher kingdoms of physical nature. There are many uses to which the seven metals may be put. Cures may be effected and diseases brought about by the use or misuse of the metals. The metals possess life-giving as well as death-dealing qualities. Either of these may be evoked, consciously or unconsciously, when certain conditions prevail. It would be pedantic to give the order of the progression of the metals and their corresponding virtues, even though we were in possession of the facts, because, while there is an orderly progression from state to state of the elemental forces working through the metals, this order could not be made use of by all persons alike; what would apply to the benefit of one would be disastrous to another. Each person, although built according to the same plan, has in his composition certain qualities which correspond to the elemental spirits of the metals; some of these are beneficial, other are inimical. Generally speaking, however, gold represents the highest stage of development among the metals. The seven metals referred to are tin, gold, mercury, copper, lead, silver and iron. This enumeration should not be taken as the order of progression, or the reverse.

Metals most commonly used in past ages are not the most common at present. Gold is considered by us to be the most valuable of the seven metals, though it is not the most useful. We could more easily dispense with gold to-day than we can with iron. Of the metals, iron is the most necessary to our civilization, as it enters into all phases of industrial life, such as the erection of high structures, the building operation and use of steamships, of railroads, engines, tools, household utensils and furniture. It is used for decorative purposes, and it is valuable and essential in medicine. Other civilizations have run through their different periods, which are known as the golden, silver bronze (or copper) and iron ages. The people of the earth, generally speaking, are in the iron age. It is an age which is hard and which changes more quickly than any of the others. What we do now will affect us more positively than at any other age because things move more rapidly in the iron age than in any other. Causes are followed by their consequences more swiftly in the iron than in any other age. The causes which we set up now will pass over into the age to follow. The age to follow is the golden age. In America, where a new race is forming, we have already entered it.

The seven metals here enumerated are numbered among the seventy odd elements postulated and tabulated by modern science. As to how they are formed we have said that the forces, lights, or qualities coming from the seven bodies in space, called planets, are attracted by the earth. The earth sets up a magnetic attraction and, owing to the prevailing conditions, there are precipitated these forces which are gradually built up by accretion, forming particle on particle within the magnetic belt attracting the force. Each of the seven forces is known by its particular color and quality and the manner in which the particles lie together. The time it takes for the formation of any one metal depends on prevailing conditions, as gold may be produced in an exceedingly short time when all the conditions necessary are present.

A FRIEND.

Of this karma of humanity man has a vague instinctual or intuitional feeling and because of it fears the wrath of God and asks for mercy.

THE ZODIAC.

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## KARMA.

### INTRODUCTION.

**K**ARMA is a word which for thousands of years has been used by the Hindus. Karma includes the ideas expressed by other and later peoples, in such words as kismet, destiny, foreordination, predestination, providence, the inevitable, fate, fortune, punishment, and reward. Karma includes all that is expressed by these terms, but means much more than any or all of them. The word karma was used in a larger and more comprehensive manner by some of those among whom it first appeared than it is among those of the same race by whom it is now employed. Without an understanding of the meanings of its parts and what these parts in combination were intended to convey, the word karma could never have been coined. The use to which it has been put in these latter years has not been in its most comprehensive sense, but rather limited and restricted to the sense of such words as above mentioned.

For over two centuries Oriental scholars have been familiar with the term, but not until the advent of Madame Blavatsky and through the Theosophical Society, which she founded, have the word and the doctrine of karma become known to and ac-



cepted by many in the West. The word karma and the doctrine which it teaches is now found in most modern lexicons and is incorporated into the English language. The idea of karma is expressed and felt in current literature.

Theosophists have defined karma as cause and effect; the reward or punishment as the results of one's thoughts and actions; the law of compensation; the law of balance, of equilibrium and of justice; the law of ethical causation, and of action and reaction. All this is comprehended under the one word karma. The underlying meaning of the word as indicated by the structure of the word itself is conveyed by none of the definitions advanced, which are modifications and particular applications of the idea and principle on which the word karma is constructed. Once this idea is grasped, the meaning of the word is apparent and the beauty of its proportion is seen in the combination of the parts making up the word karma.

Karma is composed of two Sanskrit roots, ka and ma, which are bound together by the letter R. K, or ka, belongs to the group of gutturals, which is the first in the fivefold classification of the Sanskrit letters. In the evolution of the letters, ka is the first. It is the first sound which passes the throat. It is one of the symbols of Brahmâ as a creator, and is represented by the god Kama, who corresponds to the Roman Cupid, the god of love, and to the Greek Eros in their sensuous application. Among the principles it is kama, the principle of *desire*.

M, or ma, is the last letter in the group of labials, which is the fifth in the fivefold classification. M, or ma, is used as the numeral and measure of five, as the root of manas and is analogous to the Greek nous. It is the symbol of the ego, and as a principle it is manas, the *mind*.

R belongs to the cerebrals, which is the third group in the fivefold classification of the Sanskrit. R has the continuous rolling sound R-r-r, made by placing the tongue against the roof of the mouth. R means *action*.

The word karma, therefore, means *desire* and *mind* in *action*, or, the action and interaction of desire and mind. So there are three factors or principles in karma: desire, mind and action. The proper pronunciation is karma. The word is sometimes pronounced krm, or kurm. Neither pronunciation is fully expressive of the idea of karma, because karma is the joint action (r) of ka (kama), desire; and (ma), mind, whereas krm or kurm is closed, or suppressed karma, and does not rep-

resent action, the main principle involved. If the consonant ka is closed it is k and cannot be sounded; the r may be sounded, and if followed by the closed consonant ma, which then becomes m, there is no sound generated and therefore no expression of the idea of karma, because the action is closed and suppressed. For karma to have its full meaning it must have the free sound.

Karma is the law of action and extends from the grain of sand to all the manifested worlds in space and to space itself. This law is present everywhere, and nowhere outside the limits of a clouded mind is there a place for such notions as accident or chance. Law rules supreme everywhere and karma is the law to which all laws are subservient. There is no deviation from nor exception to the absolute law of karma.

Some people believe that there is no law of absolute justice, because of certain occurrences which they name "accident" and "chance." Such words are adopted and used by those who neither comprehend the principle of justice nor see the intricacies of the working out of law in its relation to any special case. The words are used in connection with the facts and phenomena of life which appear to be contrary to or not connected with law. Accidents and chance may stand out as separate events not preceded by definite causes, and which may have occurred as they did or in any other way, or which may not have occurred at all, like a meteor falling, or lightning striking or not striking a house. To one who understands karma, the existence of accident and chance, if used either in the sense of the breaking of law or as something without a cause, is impossible. All facts which come within our experience and which seem to go against the ordinarily known laws or to be without cause, are explained according to law—when the connecting threads are traced back to their preceding and respective causes.

An accident is one incident in a circle of events. The accident stands out as a separate thing which one is unable to connect with the other incidents which make up the circle of events. He may be able to trace some of the causes preceding and effects following an "accident," but as he is unable to see how and why it occurred he attempts to account for it by naming it accident or attributing it to chance. Whereas, beginning from a background of past knowledge, one's motive gives the direction and causes him to think when he is faced by certain other thoughts or conditions of life, action follows his thought and action produces results, and the results complete the circle of events

which was made up of: knowledge, motive, thoughts and actions. An accident is a visible segment of an otherwise invisible circle of events which corresponds with and which is analogous to the result or occurrence of a previous circle of events, for each circle of events does not end in itself, but is the beginning of another circle of events. Thus the whole of one's life is made up of a long spiral chain of innumerable circles of events. An accident—or any occurrence, for the matter of that—is only one of the results of action from a chain of events and we call it accident because it occurred unexpectedly or without present intention, and because we could not see the other facts which preceded it as cause. Chance is the choice of an action from the variety of factors entering into the action. All is due to one's own knowledge, motive, thought, desire and action—which is his karma.

For instance, two men are travelling on a steep ledge of rocks. By placing his foot on an insecure rock one of them loses his footing and is precipitated into a ravine. His companion, going to the rescue, finds the body below, mangled, among rocks which show a streak of golden ore. The death of one impoverishes his family and causes failure to those with whom he is associated in business, but by the same fall the other discovers a gold mine which is the source of his amassing wealth. Such an occurrence is said to be an accident, which brought sorrow and poverty to the family of the deceased, failure to his associates in business, and brought good luck to his comrade whose wealth was gained by chance.

According to the law of karma there is no accident or chance connected with such an occurrence. Each of the events is in accordance with the working out of the law and is connected with causes which were generated beyond the immediate limits of the field of perception. Therefore, men not able to follow these causes and the ramifications and bearings of their effects into the present and future, call their result accident and chance.

Whether the poverty should awaken self-reliance in those who had been dependent on the deceased and bring out faculties and principles not to be seen while they were dependent on another; or whether, in the opposite case, those dependent should become disconsolate and disheartened, give up to despair and become paupers, would depend entirely upon the past of those who were concerned; or whether the opportunity of riches is taken advantage of by the one who discovered the gold and he improves the opportunity of wealth to better the conditions of

himself and others, to relieve suffering, to endow hospitals, or to start and support educational work and scientific investigations for the good of the people; or whether, on the other hand, he does none of this, but uses his wealth, and the power and influence which it gives him, for the oppression of others; or whether he should become a debauchee, encouraging others to lives of dissipation, bringing disgrace, misery and ruin to himself and others, all this would be according to the law of karma, which would have been determined by all of those concerned.

Those who speak of chance and accident, and at the same time speak of and acknowledge such a thing as law, cut themselves off mentally from the abstract world of knowledge and limit their mental processes to the things which relate to the sensuous world of gross physical matter. Seeing but the phenomena of nature and the actions of men, they are unable to follow that which connects and causes the phenomena of nature and the actions of men, because that which connects causes with effects and effects with causes cannot be seen. The connection is made by and in the worlds which are unseen, and therefore denied, by those who reason from physical facts alone. Nevertheless, these worlds do exist. The action of a man which brings about either some bad or beneficial result may be observed, and some results following therefrom may be traced, by the observer and reasoner of and from facts in the physical world, but because he cannot see the connection of that action with its antecedent motive, thought and action in the past (however distant), he attempts to account for the action or event by saying that it was an impulse or accident. Neither of these words explains the occurrence; by neither of these words can the material reasoner define or explain it, even according to the law or laws which he acknowledges to be operative in the world.

In the case of the two travellers, had the deceased used care in the selection of his path he would not have fallen, though his death, as it was required by the law of karma, would merely have been postponed. If his companion had not descended the perilous path, in the hope of rendering assistance he would not have found the means by which he acquired his wealth. Yet, as wealth was to be his, as the result of his past works, even if fear should have caused him to refuse to descend to the aid of his comrade, he would have only deferred his prosperity. By not letting pass an opportunity, which duty presented, he hastened his good karma.

Karma is the wonderful, beautiful and harmonious law which prevails throughout the worlds. It is wonderful when contemplated, and the unknown and unaccounted for occurrences are seen and explained by the continuity of motive, thought, action, and results, all according to law. It is beautiful because the connections between motive and thought, thought and action, action and results, are perfect in their proportions. It is harmonious because all of the parts and factors in the working out of the law, though often appearing opposed to each other when seen apart, are made to fulfill the law by adjustment to each other, and in establishing harmonious relations and results out of many, near and distant, opposite and inharmonious parts and factors.

Karma adjusts the mutually interdependent acts of the billions of men who have died and lived and who will die and live again. Though dependent and interdependent on others of his kind, each human being is a "lord of karma." We are all lords of karma because each one is the ruler of his own fate.

The sum total of the thoughts and actions of a life are carried over by the real I, the individuality, to the next life, and to the next, and from one world system to another, until the ultimate degree of perfection has been reached and the law of one's own thoughts and actions, the law of karma, has been satisfied and fulfilled.

The operation of karma is concealed from the minds of men because their thoughts are centered on things which relate to their personality and its attendant sensations. These thoughts form a wall through which the mental vision cannot pass to trace that which connects the thought, with the mind and desire from which it springs, and to understand the actions in the physical world as they are born into the physical world from the thoughts and desires of men. Karma is concealed from the personality, but is clearly known to the individuality, which individuality is the god from whom the personality originates and of which it is a reflection and a shadow.

The details of the workings of karma will remain concealed so long as man refuses to think and act justly. When man will think and act justly and fearlessly, irrespective of praise or blame, then he will learn to appreciate the principle and follow the workings of the law of karma. He will then strengthen, train and sharpen his mind so that it will pierce the wall of thoughts



surrounding his personality and be able to trace the action of his thoughts, from the physical through the astral and through the mental to the spiritual and back again into the physical; then he will prove karma to be all that is claimed for it by those who know what it is.

The presence of the karma of humanity and of which presence people are aware, though they are not fully conscious of it, is the source from which comes the vague, instinctual or intuitional feeling that justice rules the world. This is inherent in every human being and because of it, man fears the "wrath of God" and asks for "mercy."

The wrath of God is the accumulation of wrong actions performed intentionally or ignorantly which, like Nemesis, pursue, ready to overtake; or hang like the sword of Damocles, ready to fall; or like a lowering thunder cloud, are ready to precipitate themselves as soon as the conditions are ripe and circumstances will allow. This feeling of the karma of humanity is shared by all its members, each member thereof having a sense also of his particular Nemesis and thunder cloud, and this feeling causes human beings to try to propitiate some unseen being.

The mercy which is sought for by man is that he will have his just deserts removed or postponed for a time. Removal is impossible, but the karma of one's actions may be held back for a time, until the suppliant for mercy is able to meet his karma. Mercy is asked by those who feel themselves too weak or too overcome by fear to ask that the law be fulfilled at once.

Besides the feeling of "wrath" or the "vengeance" of God and the desire for "mercy," there is an inherent belief or faith in man that somewhere in the world—notwithstanding all the seeming injustice which is so apparent in our every-day life—there is, though unseen and not understood, a law of justice. This inherent faith in justice is inborn in the spirit of man, but requires some crisis in which man is thrown upon himself by the seeming injustice of others to call it forth. The inherent feeling of justice is caused by the underlying intuition of immortality which persists in the heart of man, in spite of his agnosticism, materialism and the adverse conditions which he is made to face.

The intuition of immortality is the underlying knowledge that he is able and will live through the seeming injustice which is imposed upon him, and that he will live to right the wrongs which he has done. The sense of justice in the heart of man is

the one thing which saves him from cringing for the favor of a wrathful god, and suffering long the whims and patronage of an ignorant, greedy, power-loving priest. This sense of justice makes a man of man and enables him to look fearlessly in another's face, even though conscious that he must suffer for his wrong. These feelings, of the wrath or the vengeance of god, the desire for mercy, and the faith in the eternal justice of things, are evidence of the presence of the karma of humanity and of a recognition of its existence, though the recognition is sometimes unconscious or remote.

As man thinks and acts and lives according to his thoughts, modified or accentuated by the conditions which prevail, and as like a man, so a nation or whole civilization grows up and acts according to its thoughts and ideals and the prevailing cyclic influences, which are the results of thoughts held still longer ago, so also does humanity as a whole and the worlds in which it is and has been, live and develop from childhood to the highest mental and spiritual attainments, according to this law. Then, like a man, or a race, humanity as a whole, or rather all those members of a humanity who have not reached the ultimate perfection which it is the purpose of that particular manifestation of worlds to reach, die. The personalities and all that relates to personality pass away and the forms of the sensuous worlds cease to exist, but the essence of the world remains, and the individualities as humanity remain, and all pass into a condition of rest similar to that into which man passes when, after the efforts of a day, he puts his body to rest and retires into that mysterious state or realm which men call sleep. With man comes, after sleep, an awakening which calls him to the duties of the day, to the care and preparation of his body that he may perform the duties of the day, which are the result of his thoughts and actions of the previous day or days. Like man, the universe with its worlds and men awakens from its period of sleep or rest; but, unlike man who lives from day to day, it has no physical body or bodies in which it perceives the actions of the immediate past. It must call forth the worlds and bodies through which to act.

That which lives after the death of the man are his works, as the embodiment of his thoughts. The sum total of the thoughts and ideals of a world's humanity is the karma which lasts, which awakens and calls forth all invisible things into visible activity.

Each world or series of worlds comes into existence, and forms and bodies are developed according to law, which law is determined by the same humanity which had existed in the world or worlds preceding the new manifestation. This is the law of eternal justice by which humanity as a whole, as well as each individual unit, is required to enjoy the fruits of past labors and suffer the consequences of wrong action, exactly as prescribed by the past thoughts and actions, which make the law for the present conditions. Each unit of humanity determines his individual karma and, as a unit together with all other units, enacts and carries out the law by which humanity as a whole is governed.

At the close of any one great period of the manifestation of a world system, each individual unit of humanity is progressed toward the ultimate degree of perfection which is the purpose of that evolution, but some units have not reached the full degree, and so they pass into that state of rest corresponding to what we know as sleep. At the coming again of the new day of the world system each of the units awakens in his proper time and condition and continues his experiences and work where left off in the previous day or world.

The difference between the awakening of an individual human being from day to day, life to life, or from world system to world system, is a difference in time only; but there is no difference in the principle of the action of the law of karma. New bodies and personalities have to be built from world to world just as garments are put on by the body from day to day. The difference is in the texture of the bodies and of the clothes, but the individuality or I remains the same. The law requires that the garment put on to-day be the one bargained and arranged for on a previous day. The one who selected it, bargained for it and arranged the environment and condition in which the garment should be worn, is the I, the individuality, who is the maker of the law, under which he is forced by his own action to accept that which he has provided for himself.

According to the knowledge of the thoughts and actions of the personality, which is held in the memory of the ego, the ego forms the plan and determines the law according to which the future personality must act. As the thoughts of a lifetime are held in the memory of the ego so the thoughts and actions of humanity as a whole are retained in the memory of humanity. As there is a real ego which persists after the death of a person-

ality so there is also an ego of humanity which persists after the life or one period of the manifestation of a humanity. This ego of humanity is a larger individuality. Each of its individual units is necessary to it and none can be removed nor done away with because the ego of humanity is one and indivisible, no part of which can be destroyed or lost. In the memory of the ego of humanity, the thoughts and actions of all of the individual units of humanity are retained, and it is according to this memory that the plan for the new world system is determined. This is the karma of the new humanity.

Ignorance extends throughout the worlds until full and complete knowledge is attained. Sin and ignorant action differ in degree. As, for instance, one may sin, or act ignorantly, by drinking from a fever-infected pool, pass the water to a friend who drinks also, and both may suffer the remainder of their lives as the result of such ignorant action; or one may plot and deliberately steal large sums from poor investors; or another may create war, murder, destroy cities and spread desolation over an entire country; still another may induce people to believe him to be the representative of God and God incarnate, through which belief he may cause them to forswear reason, give themselves up to excesses and follow such practices as will lead to moral and spiritual harm. Sin, as ignorant action, applies to each case, but the penalties which are the results of the action differ according to the degree of the ignorance. One who has knowledge of the human laws which govern society and uses his knowledge to harm others, will suffer more keenly and over a longer period because his knowledge makes him responsible, and sin, wrong action, is greater as his ignorance has decreased.

So one of the worst sins, for one who knows or ought to know, is to willfully deprive another of his individual right of choice, to weaken him by hiding from him the law of justice, to induce him to give up his will, to encourage or make him depend either for pardon, spiritual power, or immortality on another, instead of depending on the law of justice and the results of his own work.

Sin either is wrong action, or the refusal to do right; both are followed by an inherent dread of the just law. The story of original sin is not a lie; it is a fable which conceals, yet tells, a truth. It has to do with the procreation and reincarnation of early humanity. The original sin was the refusal of one of the three classes of the Sons of Universal Mind, or God, to rein-

carnate, to take up its cross of flesh and procreate lawfully so that other races could incarnate in their proper order. This refusal was against the law, their karma of the previous period of manifestation which they had taken part in. Their refusal to reincarnate when it came their turn, allowed less progressed entities to enter the bodies prepared for them and which those lower entities were unable to make good use of. Through ignorance, the lower entities mated with types of the animals. This, the misuse of the procreative act, was the "original sin," in its physical sense. The result of the unlawful procreative acts of lower humanity was to give to the human race the tendency to unlawful procreation—which brings sin, ignorance, wrong action and death, into the world.

When the minds saw that their bodies had been taken possession of by lower races, or entities less than the human, because they had not used the bodies, they knew that all had sinned, acted wrongly; but whereas the lower races had acted ignorantly they, the minds, had refused to do their duty, hence theirs the greater sin because of the knowledge of their wrong. So the minds hastened to get possession of the bodies which they had refused, but found that they were already dominated and controlled by unlawful lust. The penalty of the original sin of the Sons of Universal Mind who would not reincarnate and procreate is, that they are now nominated by that which they refused to govern. When they could govern they would not, and now that they would govern they cannot.

The proof of that ancient sin is present with every man in the sorrow and agony of mind that follows the act of mad desire which he is driven, even against his reason, to commit.

Karma is not a blind law, though karma may be created blindly by one who acts ignorantly. Nevertheless, the result of his action, or karma, is administered intelligently without favor or prejudice. The operation of karma is mechanically just. Though often ignorant of the fact, each human being and all creatures and intelligences in the universe have each his appointed function to perform, and each is a part in the great machinery for the working out of the law of karma. Each has his place, whether in the capacity of a cogwheel, a pin, or a gauge. This is so whether he or it be conscious or unconscious of the fact. However insignificant a part one may seem to play, never-



theless, when he acts he starts the entire machinery of karma into operation involving all other parts.

Accordingly as one performs well the part which he has to fill, so he becomes aware of the working of the law; then he takes a more important part. When proved to be just, having freed himself from the consequences of his own thoughts and actions, he is fitted to be entrusted with the administration of the karma of a nation, race, or world.

There are intelligences who act as the general agents of the law of karma in its action through the worlds. These intelligences are by different religious systems called: lipika, kabiri, cosmocratores and archangels. Even in their high station, these intelligences obey the law by doing it. They are parts in the machinery of karma; they are parts in the administration of the great law of karma, as much as the tiger who strikes down and devours a child, or as the dull and sodden drunkard who works or murders for a pittance. The difference is that one acts ignorantly, whereas, the others acts intelligently and because it is just. All are concerned in the carrying out of the law of karma, for there is unity through the universe and karma preserves the unity in its relentlessly just operation.

We may call on these great intelligences by such names as we prefer, but they answer us only when we know how to call upon them and then they can only answer to the call which we know how to give and according to the nature of the call. They can show no favor nor dislike, even if we have knowledge and the right to call upon them. They take notice of and call upon men when men desire to act justly, unselfishly and for the good of all. When such men are ready, the intelligent agents of karma may require of them to serve in the capacity for which their thought and work has fitted them. But when men are so called upon by great intelligences it is not with the idea of favor, or any personal interest in them, or with the idea of reward. They are called upon to work in a larger and clearer field of action because they are qualified and because it is just that they should be workers with the law. There is no sentiment or emotion in their election.

*(To be continued.)*

In the September "Word" karma will be dealt with in its application to physical life.—Ed.

## EVOLUTION OF THE "NEW TESTAMENT."

BY ALEXANDER WILDER, M.D.

All of mere transient date  
As symbol showeth;  
Here the inadequate  
To fulness groweth.

—*Goethe.*

THE ascertaining of such evidence in relation to the historic beginnings of Christianity, as shall be proof against contradiction and reasonable distrust, seems to be beyond the power of critical research. Our actual knowledge an able writer describes as being comprised in the fact that during the latter half of the first and the commencement of the second century of our era, a great spiritual religious movement evolved from a small Jewish sect; that it spread rapidly throughout the Roman world, and as rapidly developed or split into a variety of divergent sects, from out of which diversity there was gradually evolved what was known as the universal or Catholic Church; and that this eventually divided, two or three centuries later, into two parts, now known as the Roman and Greek communions. The various Protestant bodies coming into existence in more modern periods are of course not to be considered.

Four cities were especially prominent at that time. Rome had precedence as the seat of imperial dominion; Antioch had been the capital of the Graeco-Syrian kingdom and still possessed much of the former distinction; Jerusalem was the focus of Judaism, and Alexandria the metropolis of culture, learning and philosophy. The conditions of intellectual life and thought existing in those cities were diffused elsewhere and were reflected in the new movement, becoming manifest in its numerous sects and phases of opinion.

The principal literature pertaining to it at the beginning of the second century, appears to have consisted of several

epistles accredited to the Apostle Paul, also the Catholic *epistles* of the apostles at Jerusalem, the *Epistle to the Hebrews* by an anonymous author, and the *Apocalypse of John*. As well as we may fairly suppose, these compositions represent the ruling sentiment at the different centres of influence. The Pauline Epistles, in such case express the dominant opinions entertained at Antioch where a separate community was first established bearing the name of "Christian," and making no invidious distinction of class or nationality. The *Epistle to the Hebrews* is supposed to have been the work of an Alexandrian writer, perhaps of Apollos, and to be an endeavor to demonstrate the new beliefs to be the legitimate outcome of the Mosaic system. The book of *Revelation* belongs in the same catalogue. Its author appears to have been resident in Asia Minor, and tenacious of the spiritual superiority of the Jewish race and customs. He belabors all departures from strict conformity to the Law as so many moral delinquencies, and presents a series of symbolic representations to illustrate his views.

In short, these several productions indicate the existence of active partisanship between the adherents to the Jewish discipline, and the advocates of catholicity. This partisanship is set forth in the Epistle to the Corinthians: "Every one saith: 'I am of Paul'; and 'I of Apollos,' and 'I of Cephus' and 'I of Christ.'" The writer explains the nature of these diversities; that the Jews asked for a sign, a symbol of authority; the Greeks sought for wisdom and transcendent learning, but he and his associates, he declares, proclaimed "Christ crucified," as combining divine power and divine wisdom.

It would not be wonderful if the new dogma exhibiting such diversities, should fail for a long time to obtain such prominence as to enable it to manifest itself distinctly on the history of the active world. Whatever records may have been made of it would hardly be considered as of much importance. Nevertheless, it is upon such records and traditions that the evidence depends that such a personage as Jesus actually existed. If there is a disposition to doubt or cavil in regard to this matter, there is certainly abundant occasion and opportunity. The strong argument in its behalf is to be found in the fact that the Christian religion has existed in one form and another from that period to the present time.

Another misconception likewise exists in relation to the nature and aims of the Christianity of the primitive period. The

Jews had been on the lookout for a leader like David or Judas Maccabaeus, to lead them out of bondage to the Roman yoke. The primitive church contemplated the advent of their Messiah, and the termination of the existing order of things. "There are some standing here," Jesus is recorded as declaring, "who shall not taste of death till they see the kingdom of God come with power."

"The result was that men ceased to consider terrestrial and human conditions," Professor Hoffden, of Copenhagen declares: "Civilization, conduct in temporal circumstances, the life of the family and the State, in art and in science, could have no immediate value, no positive significance. A sense of expectation, inert, but intense, was the essential condition of the soul. 'The kingdom of God' was not to be realized by long effort, upon the solid ground of nature and human life by the discovery and production of articles of value. The only important thing was to be ready to receive Him, when—and that in their own generation, even—He should appear in a supernatural manner in the heavens.<sup>1</sup>

Such a preparation was all that mattered. Consequently what need of change in the actual circumstances of life? It was better for men to refrain from marriage, and to abstain from giving their daughters in marriage; why should the slave seek to free himself? None of these things were worth attention, for they belonged to the order of things that would soon pass away.<sup>2</sup>

The "Gospel according to Mark" appears to have been the older of these. It has been conjectured that it was compiled from some production already in existence, but this is by no means certain. The Greek text is provincial, and terms are used which show both a Latin influence, and familiar relations with the rural population of Galilee. It introduces Jesus as receiving from John the "Baptism of the higher life"<sup>3</sup> then as immediately hurried into the desert to undergo a discipline, the description of which is couched in the vague terms which are suggestive of initiatory rites.<sup>4</sup>

<sup>1</sup>Mark, xlii, 26, 27, 30: "Then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect ('the chosen people') from the four winds, from the uttermost part of the earth to the uttermost part of heaven. . . . Verily, I say unto you, that this generation shall not pass till all these things be done."

<sup>2</sup>1st Epistle to the Corinthians, vii, 18-31.

<sup>3</sup>Metanoia, Superior thinking, higher moral condition.

<sup>4</sup>Mark i, 12-13: "And immediately the spirit sendeth him away into the desert. And he was in the desert forty days tempted of Satan, and was with the beasts, and the angels waited on him."

This probation is described at greater length by the other Synoptics, and would seem to resemble initiations at Pergamos, where was a high mountain, a lofty temple, and a prospect commanding a view of many countries. The passage here quoted reminds us of the Secret Rites of Mithras, which had been introduced into the Roman world. The candidates were admitted by the rite of baptism. They had a species of Eucharist, whilst the courage and endurance of the neophyte were tested by twelve successive trials, called *Tortures*, undergone within a cave constructed for the purpose. The members in several of the twelve degrees bore the designation of animals. Justin Martyr asserted that evil spirits taught these rites to mimic those of the Gospels.

It is apparent from the tenor of the various writings, that this Second Advent and the general overturn was expected at the period of the destruction of Jerusalem by Vespasian. This expectation, however, was not realized as had been expected, and was therefore postponed. Meanwhile, there was a completer development of the new doctrines in the Second Century. Many changes took place both in the secular world and in the world of thought. Men of learning began to take interest in the new doctrines. As was natural, they made important modifications, and even blended them with the systems and theories then extant. In this way, there were "Gospels" produced at different times and places to afford countenance and support to the peculiar forms of belief that existed in the regions where they were promulgated. In conformity also with a practice that was common at that time, the name of an apostle or distinguished individual belonging to an earlier period was prefixed, as though the work had been prepared "according to" his authority. There were many of these productions originally, but most of them presently dropped out of favor, till only four have remained to be acknowledged as orthodox and canonical. Three of these are usually classed together as the "Synoptic Gospels," and are supposed to describe the career of Jesus in consecutive order.

The Gospel further records that upon the arrest of John, Jesus began His teachings. Making His residence at Capernaum, He chooses twelve of His disciples to be His special representatives and with them establishes a household. Following the example of philosophers, He addresses the multitude in parables and such utterances as can be understood; and when they are alone He explains everything to the twelve. This indicates what has been sometimes confidently asserted, that the



early Christian teachings were both esoteric and popular, only "the perfect" being cognizant of the profounder knowledge.

It is significant that although the theme of the narrative is confined to the First Century of the present era, when the school of the Pharisees was distinguished by many of its brightest luminaries, not one of them is named. Yet there was Shammai, Abtalion, Hillel, Gamaliel, and others. Instead, the Pharisees are mentioned as jealous, malicious, and in every way unworthy. Yet the earlier followers of the new doctrine were of that party. It may have been from the animosity so common in families and in religious and political parties between members who dissent from one another. More likely, however, the Gospels were written in a later century, when hostile feelings between Jews and Christians became pronounced. "False brethren," are mentioned with bitterness and the cruelty incident to religious conflict is notorious.

A similar reticence is noteworthy in relation to the Roman governors and officers in Judea and Galilee. This, too, is indicative that the writings were composed at a later period than the First Century.

The Gospel ascribed to Matthew is evidently an endeavor to supplement the older work. While the former is chiefly a series of anecdotes somewhat after the manner of the *Dhamapada*, the latter constructs the story of Jesus into a tragedy. It also excels in style as well as in point of view. Both are exclusive productions, giving little countenance to any wider field of labor. "Go not into the way of the Gentiles, and enter not into a city of Samaritans," is the lesson of the two Gospels, "but only to the lost sheep of the house of Israel."

But there was a change in the progress over the Roman world, which was destined to modify all these conditions. The Emperor Hadrian, statesman rather than warrior, employed himself in the endeavor to place the administration of affairs on a permanent basis. Visiting every region of the Empire, he made himself familiar with the proposed work. Where war had produced desolation, he sought to restore, building cities and temples, and setting jurists to work to prepare a code for the empire. Charmed by the social conditions of Athens, he desired that such should be generally established.

The attempt to establish uniform religious worship was not so easy. The Emperor, himself a Spaniard, had determined to do away with the discords which rival faiths had kept active.

This had apparently been accomplished at Alexandria, the great centre of learning and philosophy. Serapis, then the divinity of the Egyptian Secret Rites, was recognized by the philosophers as denoting the *Anima Mundi* and Supreme being, and they had joined the Gnosis, or superior knowledge of the East, to their speculations. The Jews participated in the general syncretism, and teachers like Bardesanes and Valentinus adopted Jesus, as the Logos or word, as Lord and Creator, manifest in a human body and dwelling on the earth. The Emperor observed all this when at Alexandria and described it in a letter to the Consul Servianus.

"As for Egypt," says he, "I have found its people wholly light, wavering and hurrying after every breath of a report. Those who worship Serapis are Christians, and those who call themselves Bishops of Christ are devoted to Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no presbyter of the Christians, who is not a mathematician (astrologist), an augur and a soothsayer. The very Patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship Christ. As a race of men they are seditious, vain and spiteful; as a body, wealthy and prosperous, of whom nobody lives in idleness; their one God is nothing; Christians, Jews and all nationalities worship him. I wish this body of men was better behaved and worthy of their number; for, as for that, they ought to hold the first place in Egypt. I have granted everything to them; I have restored their old privileges, and have made them grateful by adding new ones."

But the Jews were not regarded with such favor. They were far from enduring patiently the treatment which they were receiving. The emperor built their metropolis anew, calling it after his own name Aelia, a designation which was retained two hundred years. A temple to Jupiter was erected upon the former site, and a statue placed at the "Holy of holies." This was, to Jewish eyes, truly "the abomination of desolation standing where it ought not." At Bethlehem was dedicated a shrine in honor of Adonis, the divinity at whose annual rites were represented his violent death, the mourning for his fate, his resurrection on the third day, and ascension on high. But as though this was not enough, a special tax was imposed on all Jews, so severe that many, to escape it, foreswore their religion and removed the bodily evidence of belonging to that people.

Thus it was a repetition of the attempt of Antiochus

Epiphanes, centuries before, who sought to consolidate his subjects of diverse nationalities into one people and commanded every individual to forsake his own laws, and conform to the new regulations.

After the overthrow of Jerusalem by Titus, the Jewish Sanhedrim had been composed of Pharisees. The Imperial Governors had left to it the management of local matters. From the earlier periods of their history, the Pharisees had sought to perpetuate Judaism as a religion solely and not as a political power. Hence they were averse to the efforts of the Maccabees, and generally insisted upon keeping on good terms with the overlords, whoever they might be. But now one of their number resolved upon a movement for the deliverance of his people. Rabbi Akiba, a teacher of distinction, journeyed from country to country where the Jews were scattered, and found little difficulty in organizing them for revolt. He also found a leader for the enterprise. This was Simeon bar Kozba, later known as Barcochba, the son of the star. He appears to have been generally recognized as the chosen deliverer, and to have been honored like high priests and former princes, like Saul of Israel and Cyrus of Persia as a Messiah. He justified expectation, displaying prowess and superior ability as a commander. There was a general denouncing of former jealousies and animosities. Samaritans and others flocked to his standard till his force exceeded half a million. He expelled the Roman rulers and established the Jewish religion and authority as they existed under the Maccabees. He also assumed regal authority, restoring the Sanhedrim and coining money. The Christian Jews though still in affiliation with their countrymen, nevertheless withheld their allegiance, belaboring him as a false Christ. Regarding them as enemies and adherents of the Roman rulers, they were punished, accordingly, by imprisonment and scourging as criminals.

It has generally been supposed that the predictions of the Synoptic Gospels, relating to the calamities about to fall upon the Jewish people, had reference solely to events connected with the destruction of Jerusalem by Titus. These predictions embraced the declaration that all things would undergo change, that Jesus would come a second time and the kingdom of God be installed in power and transcendent glory. All, however, went on as before, creating necessity for new interpretations.

Doctor Thomas Inman suggests accordingly, in his treatise on *Ancient Faiths*, that during the reign of Barcochba there were

certain additions made to the existing narratives of the life of Jesus. He quotes from the twenty-fourth chapter of Matthew and the thirteenth of Mark, to illustrate this supposition. He considers the setting up of the image of Jupiter by Hadrian upon the site of the Temple as being "the abomination of desolation standing where it ought not," and regards as signifying this the sentence immediately following: "Let him that *readeth* understand." This, he declares, indicates that the verses in those chapters were circulated in manuscript, but not uttered aloud. They could be read as though spoken by Jesus in reply to certain questions, but to be interpreted to apply to conditions of the subsequent period.

The government of Barcochba lasted three years. The Roman general, Julius Severus, was able only after a prolonged conflict, to restore the Roman ascendancy. The ground was contested at every step and the slaughter was prodigious. More than 580,000 of the Jews and allies fell, besides those that perished by sickness, fire and famine.

Distinctions came into existence between the religious groups. The Jewish teachers rejected the Greek translations of the Sacred writings, which had been generally accepted by the disciples of the new faith. The Gospel which Paul had introduced as entirely upon his own responsibility, like the stone which the builders had rejected, was now head of the corner. It was an evangel, or general message, rather than a written treatise. Hence it has never appeared in any collection.

Hence "the Gospel according to Luke," coming as a sequence to the other Synoptics, shows a broader field of activity. It was written for no pent-up Jewry. "The law and the prophets were until John the Baptist, but now the kingdom of heaven was preached, and every one entered." Compiled as this Gospel was by a person not living in Syria or Palestine, there are several historic inaccuracies. Not only so, but it was not uncommon in ancient periods for individuals to make additions and interpolations. The first two chapters, as well as the first two chapters in the Gospel of Matthew are evidently of this character.

The authorship of this work has been imputed to the Gnostic Marcion, who seems to have been familiar with some production of this character. The writer appears to have been familiar with the works of the other Synoptics. He excels them in learning and in style, as well as in breadth of view. He is ready on opportunity to introduce favorable mention of others than

Jesus. "My mother and my brothers," says Jesus, "are those who hear the word of God and do it." When the lawyer asks who was the neighbor to be loved, he pointed out that he could be a Samaritan, in preference to a priest or Levite. Again, as though to nail the subject permanently, Jesus is represented as declaring that Jews could be thrust out of the kingdom of God, while men came from the East and from the West, and from the North and from the South, and took seats of honor with the patriarchs.

These Synoptic Gospels concur in describing the teachings of Jesus as ethical, relating to conduct rather than to beliefs. Their narratives are interspersed with account of "wonderful works" and matters which would be acceptable to the people to whom they were submitted. Doubtless many of the miracles there described were only symbols having, like parables, a deeper meaning.

The Gospel accredited to John, and formerly supposed to have been the work of the apostle of that name, was evidently compiled after the others. The writer appears to have been familiar with them, though treating his subjects from a point of view widely different. If the Gospels of Mark and Matthew were in accord with the predominant belief at Jerusalem, and that of Luke represent the teachings at Antioch, then the Fourth Gospel may confidently be ascribed to the inspiration from Alexandria. In the Synoptic writings, Jesus is described as a man who is superior in moral excellence and wisdom, but in no sense exceeding the conditions which are inherent in our common human nature. But this writer prefaces his narrative with an introduction setting forth the Logos, or Living Word, as allied to God and actually Divine, and as being the Demiurgos by whom all created things came into objective existence. This word became flesh, and as a human being dwelt among men, in the personality of Jesus.

It is by no means difficult to trace the germs of this doctrine to the writings of the philosophers. It seems, however, to have taken this form with the Jews of Alexandria, such as Aristobulus and Philo, but an essential modification was induced by contact with the philosophic opinions of the East. It was known as the Gnosis, or superior knowledge, and the leading lights of the Christian faith, equally with others, were among its receivers. Later ecclesiastical authority has professed to show a distinction



between Gnostics and early Christians and even to demonstrate that Gnosticism was a perversion of the Gospel. But it is apparent that the Gnosis was the earlier system, and likewise Christian Theosophists were among its disciples. Basilides and Valentinus were of this number and the Gospel according to John has been affirmed to be in conformity with their teachings.

The Fourth Gospel, it will be observed, differs sharply in statement and doctrine from the accounts of the Synoptics. For example, they have described Jesus as making his residence at Capernaum, where He instructed the twelve apostles in His profounder doctrines, and as confining His labors principally to Galilee. But in this Gospel He is represented as spending much of the time at Jerusalem where, after the manner of other lecturers, He delivers extensive doctrinal discourses. While the Synoptics represent Him as encountering Scribes and Pharisees, and also Sadducees on one or two occasions, this writer recognizes only Jews, and is not mindful that Sadducees even exist. This indicates a later period for the origin of this Gospel. The apostle John has always been reckoned as of the same group and party as Peter and James, to whom the teachings of Paul were distasteful, but the sentiments elucidated in his Gospel appear to harmonize with those of the Epistles.

It was not, however, the fishermen of Galilee who converted the Grecian and Roman world. This victory, so far as it was a victory, was achieved only when men of erudition and executive ability enlisted in its behalf. When the force of their thought was added to the new faith, it became ready to go forth, like the rider on the white horse depicted in the Apocalypse, conquering and to conquer.

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At what particular era the primeval fiction of the *Nibelungen* passed from its Mythological into its Historical shape; and the obscure spiritual elements of it wedded themselves to the obscure remembrances of the Northern Immigrations; and the Twelve Signs of the Zodiac became Twelve Champions of Attila's Wife—there is no fixing with the smallest certainty.

*Carlyle, The Nibelungen Lied.*

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

### THE BHAGAVAD-GITA

OR

A DISCOURSE OF VISHNU, TO ARJUNA.

*An Episode from The Mahabharata, the Great Indian Epic Poem*

**M**ARK the blessed truths I utter, for with divided will  
Whoso holds this mystic knowledge, shall redeem his  
soul from ill.

This the only lore of princes, this, the secret of their  
sway;

Sin-destroying, light-infusing, that shall never pass away.  
Easy yoke, but, unbelievers, who receive it not, shall range  
Swept away, by me unheeded, down the whirling stream of  
change.

I, whose form no eye beholdeth, I stretched this mighty whole;  
In me live and move all creatures, of all life the living soul:  
Yet in me they live and move not (list my riddle hard to read),  
Though in mortal frames I dwell not, yet I all uphold and feed;  
As the ever-moving ether, in the bosom of the void,  
So in me they are, and are not; now created, now destroyed;  
Sink in me, when ends each cycle, heaven and earth together  
rolled,

These at each new age's dawning, from my essence I unfold:  
I am spirit, I am matter, I absorb, and I renew,  
Unconcerned; though all regarding, yet untroubled<sup>1</sup> at the view.  
Through my care live birds, beasts, fishes; through my care are  
rocks and trees;

All this changeful world of being still revolveth as I please.  
But the sons of darkness scorn me wearing thus a human frame;  
Blind with idle pride of knowledge, swell'n with idle lust of  
fame:

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<sup>1</sup>How this view of passionless Deity contrasts with Western ideas, in which Jehovah is regarded as swayed by the passions of man, such as anger, jealousy and revenge.

Knowing naught, intent on action, still unable to discern,  
Veiled in flesh the Lord of creatures, to their senseless creeds  
they turn.

Hero souls, by me instructed, grasp the secret of my might,  
See in me the fount of being, see in me the source of light:  
Firm of purpose, me they worship, with the worship of the heart.  
Others serve with pious offerings, me who dwells in every part.  
Undivided, all-pervading, I am rite, and I am priest,  
Also holy chant and incense, sacred fire and sacred feast,  
Of this world both sire and mother, word inspired and mystic  
creed,

Lord, sustainer, way and witness, birth, death, home, exhaustless  
seed.

I pour forth the gladdening sunshine, I withhold and give the  
rain,

I am that which is, and is not, I am nectar, I am bane;  
Those who reverence the three Vedas and who pour out Soma  
*wine*,<sup>2</sup>

Are led by me to Indra's heaven, where they drink of joys divine.  
But when spent their stock of merit, down they fall again to  
earth,

This the fate of Veda-lovers: ceaseless death and ceaseless birth.  
But whoe'er, with mind enlightened, plants his faith on me alone,  
Firm, all other gods rejecting, him I cherish as my own,  
Blind are they who in my essence, all the Godhead fail to see,  
Worshipping the hosts of heaven, yet they worship only me.  
For me only, smoke their altars, unto me their knees they bend,  
But by unbelief distracted, to the lower worlds descend;  
With the gods are god-adorers, fiend-adorers in their hell,  
With the saints are saint-adorers, with me, those who love me  
dwell;

Flowers, leaflets, fruits and water, if thou give with pious mind,  
I receive them, I consume them, to my chosen ever kind,  
What thou eatest, what thou drinkest, eat and drink as in my  
sight,

Mine thy alms and thy oblations, for I claim them as my right.  
So released from bonds of action, nor on being's ocean tossed,  
Thou by pious meditation in my essence shall be lost.<sup>3</sup>

<sup>2</sup>The mystical sacrificial wine.

<sup>3</sup>That is, incorporated into the Deity, the aim of all true Brahmins and Bhuddists. This state is Nirvana, unjustly stigmatized by some as annihilation. It is, however, not so absurd as the opinion generally taught, that we shall all carry our corporeal bodies with us into heaven.

## DR. CARL DU PREL'S PHILOSOPHY.

By EDUARD HERRMANN.

**A**MONG the few philosophers who, in our materialistic age, dared to enter the dark regions of Mysticism in order to get facts and proofs of the existence of a soul in men and beasts, Dr. Carl du Prel deserves to be honored by all theosophists, for he has done much to prove that the principal teachings of Theosophy are not only reasonable and of the highest morality, but that they are scientifically demonstrable—especially those which deal with the so-called occult faculties of the soul.

It no longer seems strange for highly esteemed scientists to occupy themselves with that branch of psychology which has for its aim the study of telepathy, clairvoyance, clairaudience, astral bodies, and even to consider the possibility of communicating with disembodied intelligences. This is largely due to the persistent efforts of a few men of science who took up the study of these subjects at a time when orthodox science was strong enough to hurl its anathema on those who dared to occupy themselves with such so-called superstition. Very likely, before many years these studies which have been ridiculed will be the craze and fashion of science; then will be forgotten the pioneers who have braved the storm of prejudice and indifference which the same scientists raised when it was not yet fashionable to believe in a soul nor in its strange powers.

Du Prel calls it the hereditary fault of science that it does not acknowledge the necessary existence of inexplicable facts in nature and that it thereby retards the process of development. He insists that it is just these strange and, for the time, inexplicable facts which infuse new life into science, because they indicate new ways and means that lead into the inexhaustible store of the secrets with which nature seems to surround herself. Science has refused to acknowledge newly discovered facts and has consequently been obliged to confess its error at a later

period. The positive merits of science are not diminished inasmuch as they consist in the explanation and classification of the recognized facts; nor does the hereditary fault of science lie in the explanation of existing facts, but rather in their retarded recognition. There is a system in science as in everything else, and if it happens that the possibilities of new facts are out of keeping with this system, then science declares the facts *impossible*. Herein lies the great fault, for every system arises from experience and if the system is not elastic enough to embrace new experiences, then it must be discarded. New experiences are inevitable, they are the necessity of evolution and they alone can decide what is possible and what is not. To assert that certain new facts are against the laws of nature is either short-sightedness or arrogance, for we do not know all the laws of nature, and what seems impossible to-day may be declared possible to-morrow, because a new law of nature may then be recognized. Laplace says: "We are so far from knowing all the forces of nature that it would be very unphilosophical to deny the existence of phenomena for the sole reason that they cannot be explained by our present knowledge." The fact that science pronounces so-called mystic phenomena impossible, shows that it has learned very little from the experiences of the past.

The scientists of Vienna and Paris—even such ingenious men as Lavoisier, Laplace and Arago—declared it impossible that meteoric stones should fall to the earth. The English physician Harvey was declared a fool when he spoke of the circulation of the blood; the same verdict was passed on the discoveries of Fulton and Stephenson. Galvanism and Animal magnetism were regarded as humbug and the system of Copernicus was contested by Descartes. When Galileo wanted to show the moons of Jupiter to the professors of Florenz they did not even look through the telescope, because they believed their existence impossible.

And so it has been with nearly all new and important discoveries. In our day it is the phenomena of mysticism which arouses the ire and contempt of scientists, simply because such phenomena cannot be conveniently placed in their system. The explanations given in the middle ages were wrong and superstitious, and the scientists having no better explanation, deny them outright. Somnambulism, second sight, prevision in dreams, clairvoyance, clairaudience, telepathy, and all the phenomena the study of which would go far to explain the great



mystery—the human soul—are neglected or ignored and a solution of it is eagerly looked for through the horrors of vivisection—where it can never be found.

Let us hope that science will itself change all this when it discovers what a great and far-reaching advantage it will derive from the long neglected study of the hidden powers of the human soul. Science cannot always deny everything new and strange *a priori*; experience must be the judge as to what is possible and what is impossible; incredulity is as unscientific as superstition and bigotry.

Du Prel tries to prove the fact that man has a soul which thinks and creates. He affirms that the creative principle which forms our organism is identical with the creative principle that forms all our mechanical inventions. He cites Ernst Kapp's *Philosophy of the Technic* in order to show that man unconsciously imitates in many of his technical inventions parts of his own body in an astonishing manner, as if the latter had been his prototype. The pump, for instance, is a copy of the human heart; the piano, of the ear; the organ, of the lungs; the camera obscura, of the eye. But the invention of the pump, the piano, the organ and the camera, was by no means a conscious imitation of those organic patterns, for this remarkable coincidence was discovered much later; which goes to prove that even our conscious thinking is directed by an unconscious something. The same coincidence we find in our works of art, in architecture and painting, where the formative principle is the line of beauty, or, as the Germans call it: the golden mean after which every part of our organism is formed. This shows that the thinking principle in man is at the same time an organizing principle and vice versa, that the organizing principle at the same time thinks. Because the functions of our organism are mechanical, materialism draws the false inference that it has a mechanical origin. By the same logic we could conclude that our watches had formed themselves. The mechanisms which may be in our organism do not debar the question: "Who has built them?" The organizing principle of the body is in the same accord with its mechanical functions as the watchmaker is with the mechanism of the watch.

The followers of Darwin infer a mechanical origin of species from the fact that the organic form is the product of outside factors alone. (Darwin himself regarded natural selection as the most important but not the only means for the changes of the forms of life.)

Why could not an inner principle compel the organisms to adjust themselves to outside factors? Darwinism does not at all remove the question of an inner organizing principle, still less does it disprove it; for the naturalist cannot determine as to whether the accommodation of organisms is due to an inner or an outer cause.

The question of an organizing principle cannot be solved by biological methods, but through the facts of technic and aesthetics. Everybody knows that the artist is the organizing principle of his work of art. Since he unconsciously forms his work after the golden mean (the principle after which his own body is formed) we infer that his sub-conscious thinking is identical with the formative principle of his body—meaning, that within or through his body there must be an organizing principle.

From Plato to Schopenhauer and Hartman, philosophers have believed that the organic forms have an inner formative principle. Plato calls it the "Idea;" Schopenhauer, "the will;" Hartman, "the unconscious." The last two believe that the formative principle which creates and sustains the organism remains absolutely unconscious to us, but observations of the phenomena of somnambulism have proved that this is not the case. The somnambules have the inner vision which enables them to make their own diagnosis, to foresee the course of their sickness and to prescribe the right remedies. This could not be possible if the transcendental subject in ourselves was not also the organizing principle—in other words: our physical body is nothing else but the form in which our transcendental subject—the soul—manifests itself, and the body, being the work of the soul, must be intimately known in all its details by its creator—which is scientifically proven by the phenomena of somnambulism.

The physiologists could no longer speak of the unconscious functions of the organism if they would study the phenomena of somnambulism; but they prefer to repeat the saying of the old physician Galenus,<sup>1</sup> that: the soul cannot be the organizing principle of our body because we do not by nature know its inner construction. We, who know these phenomena, can turn the argument of Galenus around, and say: since we can have direct knowledge of the inner formation of the body through the phenomena of somnambulism, it follows that somnambulism is the

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<sup>1</sup>Galenus 130-200 A. D.

work of the soul. And, furthermore, if the organizing principle is of a transcendental nature, if it precedes the terrestrial form, if the body is its product, then it must also outlive the death of the body. The product, which is the body, perishes in death; but the principle of organization, the soul, remains. The soul, as the transcendental subject, loses the terrestrial form of its appearance, but does not itself disappear. It must be classified among the real beings, like the atoms. Therefore, from the existence of an organizing principle follows not only pre-existence but also immortality.

The important questions: "How is it possible that a transcendental being is so perfectly accommodated to the terrestrial conditions of existence and how at the same time can the individual difference among the beings be explained?" can only be answered if we accept as possible that the results of accommodation in terrestrial conditions of existence are not only transmitted to our children, but also to the organizing principle itself, which, in every new incarnation, makes use of the faculties acquired in former existences. In this way only can the views of natural science and philosophy be reconciled.

Physical man can be rationally explained only when we presuppose him to be a spiritual being who has been formed as the result of experiences in former existences. This transcendental being, the soul, is modified in the sense of being good or bad by every one of its terrestrial existences, and this modification must, in a following incarnation, appear in its exterior manifestation. Physiologists have long ago declared that every habit becomes second nature—a truth which applies to the organism as well as to the mind. Not only bodily dexterity but conceptions also are deposited in the real man, the soul, who always remembers them, as proven by the extraordinary possibility of memory shown in somnambulism. Materialists declare the soul to be nothing but a function of the organism, though the organism is in fact a function of the soul, its instrument, its self-representation, and entirely corresponding to its own innermost being.

This is also the view of Aristotle who ascribes to the soul organic functions which produce the formation, nutrition, growth and decay of the organism,<sup>2</sup> for which reason he holds that plants and animals have also a soul which is capable of development. This development we observe in the increasing of consciousness which follows the perfection of the organism.

Aristotle does not, like modern materialists, derive the soul

<sup>2</sup>Aristotle, *de anima*, II, 2.

from the body; on the contrary, he holds that the life of the soul is the purpose, and the life of the body the means: "The soul is the force which works in the body, the natural instrument of the soul."<sup>8</sup> "The body exists that the soul may be able to manifest itself in this world."

*The soul thinks and organizes*; this is one of the most important statements without which no further progress in psychology is possible. Medical science loses a great deal by not employing the thinking soul in order to influence the organism. Many years have passed since hypnotism has conclusively proven that certain ideas are followed by organic changes; that would be impossible if the thinking and organizing principle in man were not identical.

Now if this is the case, "if," as Aristotle says, "life is not only a combination of body and soul, but both can be as little separated as the eye and the power to see"—if there exists a necessary connection between soul and body, so that the body shows exteriorly what the soul is interiorly, then the soul itself must in a certain sense be a materially formed being. Aristotle himself ascribes to the soul a certain kind of matter which is related to ether<sup>9</sup>—the stoics and epicureans so considered it and the modern philosophers Fichte and Leibnitz even concede the possibility of the astral body.

It would lead us too far afield to cite all the ancient and modern philosophers who believed in the astral body, but it is a fact that Aristotle, Diogenes, Laertius, Pythagoras, and Epicurus emphatically assert its existence. The Greek philosophers have the two words, *daes* and *owua*, by which they distinguish between the physical body (*daes*) and the soul body (*owua*). *Owua* has, according to them, all the limbs of the physical body, but is not subject to birth and death—it is ethereal, divine. St. Paul holds the same view.<sup>10</sup>

It is especially interesting to note that the position of the fathers of the Christian church was quite different in regard to the astral body, from that which is now held. So says Origen:<sup>11</sup> "Everybody must be accommodated to the world that surrounds it; as surely as we would be formed like fishes, if we were obliged

<sup>8</sup>Ibidem.

<sup>9</sup>Metaph., viii, 6.

<sup>10</sup>De anima ii, 1.

<sup>11</sup>1 Cor. 15, 44; 11 Cor. 5, 1-5.

<sup>12</sup>Origenis: de princip. iii, 4.

to live in the water, so the heavenly condition necessitates transfigured bodies like those of Moses and Elijah (on Mount Tabor)." Proclus directly brings the appearances of spirits in connection with the ethereal body; and Tertullian, St. Augustin, Irenaus and Thomas Aquinas teach that after death the soul is invested with an ethereal body which resembles the physical. In the middle ages this teaching was lost, because the scholastic philosophers erred in attributing the sensitive soul to the body, instead of uniting it with the thinking soul as the organizing metaphysical principle. Only by so doing can we ever hope to explain why the soul retains the organizing power after death and why it is unlikely that it should shape itself only once in a physical, human form. This organizing faculty of the soul cannot be limited to the representation which we call terrestrial life, and to that matter of which our physical body is composed. On the contrary, a representation must be easier if it is formed of finer matter and is of shorter duration. Physical birth, the materialization which lasts a longer time and is only perceptible through an immense condensation of cells, is a much greater riddle than materialization, or the appearances of ghosts. Those who declare that ghosts are impossible find their own existence so self-evident that they do not think much of the matter, while, in fact, physical men and ghosts are alike incomprehensible—they are the products of an organizing soul.

If, therefore, we grant the existence of an organizing principle, we cannot escape the sequence of the astral body, for which reason it remains in our enlightened age the same philosophical problem which it always was. Materialism cannot do away with it by simply denying or ignoring it—every day brings new proofs of its existence.

Now if the astral body is the model upon which the physical body is formed, then it must have its own integrity, that is to say, it cannot be subject to the changes which take place with the physical body, but that, on the contrary, it is the cause of those changes. Schopenhauer<sup>a</sup> calls attention to the fact that growing animals show the will to use certain limbs before those limbs exist, as, for instance, bucks, rams, and goats, who strike with the head before they have horns. He says: "The structure of an animal is formed according to its will," which is quite correct, since a transcendental will and organizing principle must pre-

<sup>a</sup>Will in nature.



cede every physical appearance, and the vehicle of this will is the astral body. Not only in cases where the body is not yet perfected do we find proofs for the integrity of the model body, but also in some cases where the physical body has lost its limbs, as, for instance, after amputations in certain cases—when the patient still feels the missing limb. From all this we must infer that the plastic faculty lies in the astral body and that it remains when the physical body dies. The invisible body, as organizing principle, has the reproductive power, and must be able to form a new physical body—a process which, in fact, takes place every time a new organism is formed in the womb; and it must also be material, because otherwise it could not influence our physical body. That it is invisible does not contradict its materiality because we know that an immense condensation and aggregation of atoms is necessary in order to make anything visible to us, and matter in a high state of rarefaction does not lose its force because its molecular velocity is so much greater. Force is not only a product of quantity but also of velocity.

Now if the astral body precedes the physical and becomes independent or substantial again after its separation from the physical body, the question arises: does a separation take place during the life of the physical body—if the particles of the astral body could not become so condensed as to be seen by our physical eyes—and is such separation subject to our experience?

The separation of the astral from the physical body is thinkable.

- I. *In life* as spontaneous separation: mayavi rupa  
as involuntary separation: the double  
as separation by the force of another will: citation.

- II. *In dying.*

- III. *After death*: as voluntary representation of the astral body: ghosts

as induced representation: materialization, necromancy.

All these logical possibilities have been proven by facts which can be found in the specific writings on this interesting subject. The proceedings of the Society for Psychical Research furnish an abundance of test cases—if the testimony of old and new writers should not suffice to dispel doubt.

Now the possibility of sending out the second self, or double, is one of those functions of the soul which we have called the power to organize and to think. In the involuntary separation

of the double only the organizing power prevails, for which reason we find very little or no individuality expressed by ghosts; while in spontaneous separation the soul organizes and thinks, so that the actions of the double are rational. Such cases are recorded by Herodotus,<sup>9</sup> Pliny,<sup>10</sup> St. Augustin,<sup>11</sup> and of many Indian adepts. We have not yet been able to get positive proofs of this faculty, except in cases of somnambulism, where the sleeper was able to correctly report what was going on in distant places, which at least shows that his consciousness, if not his astral body, was there.

We now come to the last chapter of our investigation as that of our life: *death*. If the soul were only a function of the body, then death would of necessity annihilate the soul and nothing would remain after the physical dissolution but a number of atoms. Yet the study of Mysticism teaches quite the contrary and furnishes empirical proofs for its assertion that the body is only the product of the organizing functions of the soul and that these functions cannot be lost after death. In proportion as, during the process of dying, those psychical faculties which are transmitted through the bodily senses grow fainter and fainter, the transcendental psychical faculties grow stronger. In sleep, somnambulism and death, we find three stages in the examination of the body in which the increasing transcendental functions of the soul can be distinctly observed. The deep sleep of somnambulism, which has the greatest similarity with death, is in this relation very instructive. We find that the body becomes motionless and cold, the senses are almost extinguished, breath and pulse can hardly be noticed, but—at the same time the consciousness of the transcendental subject, which is rooted in the astral body—becomes independent. The patient not only feels, but he sees his double, and all of them declare that their state in this condition is analogous to dying.<sup>12</sup> This replacing of the sensual by the transcendental consciousness explains why insane people often become rational when dying, as testified by ancient and modern physicians. In reference to insanity we can justly say what Aristotle maintains concerning old age: "Old age does not occur because the soul has suffered, but because the vestment of the soul, the body, has suffered something."<sup>13</sup> The abnormal

<sup>9</sup>Melpomene iv, 13-16.

<sup>10</sup>Hist. nat., vii, 52.

<sup>11</sup>De cura pro mortuis 8, 17.

<sup>12</sup>Kerner: Seeress of Prevorst 156.

<sup>13</sup>De anima i, 4.

raising of memory in dying people is well known, as also the extraordinary refinement and exaltation of language and the power to look into the future. To prophesy, the seeing and acting of dying persons at a great distance is well attested by ancient and modern writers. Plutarch believes that the soul always possesses those transcendental powers, but is unable to exercise them except when it is freeing itself from the fetters of the body; Cicero,<sup>14</sup> Plato,<sup>15</sup> Aristotle,<sup>16</sup> Bacon,<sup>17</sup> of Verulam, hold the same view. The appearance of the astral body of dying persons in distant places is so well attested that we need not dwell on it. Gurney, Myers and Podmore have written books on this subject.

Whether those appearances are real phantoms or only thought-pictures is difficult to decide. It is absolutely proven that in somnambulism, as in the process of death, the thought-power of the individual is so strong that it even influences the magnetic needle. Fechner, Erdmann and Zollner have made experiments on this line and Schopenhauer also speaks of it;<sup>18</sup> for this reason it is difficult to measure thought-power or to limit its possibilities.

Now, according to materialistic teaching, the climax of the soul-life ought to be found in the prime of life; but just the reverse is the case. The highest transcendental functions take place in the lowest condition of physical life, while dying, which is an evidence that death is not annihilation, but the liberation of the transcendental subject, an excorporealization of the soul, which to our senses seems to be an examination of the body. The soul itself retains the power to think and to organize. If dying persons can see and act at a distance, if they can send out their double, it follows that ideation, will and organizing force are liberated in the process of dying and remain after death. The soul, far from being simply the effect of the organism, belongs to the real being and is as indestructible as the atom. The physical body is but one of the forms in which the soul manifests itself; its imperfection must not be attributed to the soul but to the terrestrial matter; from which we conclude that in other spheres it will be more perfect. The transcendental functions cannot be

<sup>14</sup>De divinatione i, 30.

<sup>15</sup>Plato Apol. 30, 39.

<sup>16</sup>De divin. persomnum.

<sup>17</sup>De angm. scient., v, 3.

<sup>18</sup>Schopenhauer: Will in nature, 103.

regarded as a last flaring up of the physical life, but as anticipations of a future and higher life, as Cicero says: "With the approach of death the soul becomes much more 'divine.' "

Because individuality rests on the possibility to remember, the greatly increased power of this faculty which we observe in somnambulism and in the process of dying, warrants an increasing individuality after death, while materialism teaches its destruction. That does not mean that we become other beings, but only that our real being, which was darkened or hidden during life, becomes free, so that we can no longer seem to be what we are not. Faculties which are only embryonic in this life become normal in the next. T. J. Hudson puts it in the form of a syllogism: "Every faculty of the human mind has a normal function to perform either in this life or in a future life. Some faculties of the human mind perform no normal functions in this life. Therefore: *Some faculties of the human mind are destined to perform their functions in a future life.*"

Indeed, the riddle of our being is not in death, but in the fact that we as transcendental beings should be incarnated in a physical body; Saint-Martin expresses it thus: "I find that men are amazed that they have to die and not at all that they are born; and still it is just that fact which deserves much more astonishment and admiration."

To solve the riddle of the universe, one must first solve the riddle of man; this is impossible if he is regarded as merely a physical and chemical problem and not as a transcendental being. By the recognition that man belongs to a higher sphere, we raise the whole of nature; our power to contemplate the world and our cultural development is broadened and increased. To believe in immortality must of necessity incite us to make the best of life, not to the advantage of the body but of the soul, as Goethe says: "No really great man has ever doubted his immortality."

The belief that our transcendental subject, the soul, is not affected by death, takes away that fear of death which poisons our life from beginning to end. According to the materialistic teaching, life is nothing but a brutal fact; for which reason this teaching tends to make man more and more egoistic and brutal, as we can distinctly see in our materialistic surroundings. A wrong conception of man and the universe must always produce diseased conditions with social and political life, as in our own days, and if men do not bring about an inner revolution, by changing their mode of thinking, then the outer revolution with all its use-

less horrors and crimes will surely come. Let man know that he is inherently an immortal, a divine being, and he will surely strive for divinity!

The belief in the immortality of the soul is an absolute necessity for the moral and rational development of the human race; the contrary belief must of necessity lead to the negation of life if the desire for happiness cannot always be satisfied. It is only logical, therefore, that in our time the number of suicides are steadily increasing. We do away with our lives if we cannot find happiness in the senses; aspiration after ideal possessions is unreasonable if unaccompanied by a belief in the metaphysical significance of this life. Yet it cannot be denied that the firm belief in the immortality of the soul has also its dangers and in extreme cases may lead to similar consequences.

The Roman poet Lucan (39 A.D.) says that the gods have purposely concealed from us the fact that death is the greatest felicity, in order that we may keep our interest remaining in life.<sup>19</sup> Indeed, we know from history that many pupils of Hegesias of Cyrene killed themselves because their teacher, so eloquently described to them the misery of life and the happiness of the after-life—and Ptolemaeus Philadelphus closed all schools that taught the immortality of the soul, for fear that his states should become depopulated.

Of course, this danger does not exist for those who know that physical life has a higher metaphysical purpose and that all our sufferings benefit the soul. Our transcendental being which, incarnates of its own free will, has such an irresistible will to live that it cannot be entirely overcome by the evils of life. In this connection it is well to consider the subject of reincarnation.

From a purely logical point of view, nothing can be said against the possibility of reincarnation; the soul can make use of its organizing faculty as often as it wishes, and we who do not fully know why we incarnate have no right to reject this teaching. From the point of utilitarianism, reincarnation is a good thing because nobody can say that he has reached the ultimate purpose of life in one existence and it does not matter whether we remember former existence or not, as long as the soul reaps and retains the benefit of all experiences and uses them in another life to further progress. Du Prel does not agree with the Buddhistic view that no progress is possible in the transcen-

<sup>19</sup>Pharsalia iv.



dental spheres; but he believes that certain experiences can only be made *in the terrestrial sphere*. This may be one of the reasons that compels the soul to reincarnate. Furthermore, he holds that the real subject, the immortal Ego, only partly comes into the terrestrial form and at the same time remains a transcendental being. Thus it consciously reaps every advantage resulting from the experiences of an incarnation. We live a double life: a physical life while waking, a transcendental life while sleeping. From this point of view, modern philosophy may get a glimpse of the future evolution of man.

According to Du Prel's psychology, the hereafter coincides with the present in regard to space; we do not have to go there after death, but we are, though unconsciously, already there in life. Souls who leave their physical bodies do not have new faculties on the other side; the astral body with its transcendental consciousness and magical efficiency, which is in our possession in this life, merely becomes freed from the physical body and can therefore act with greater liberty; the state of being, which those liberated souls lead on the other side, depends entirely on the use which they made of the opportunities of this life; the law of the conservation of energy is not destroyed by death.

The connection of the soul with the body is not accidental because the soul is the formative organizing principle which can neither be created at birth nor destroyed in death. As our physical world is the materialization of a finer, a supersensual world, so is physical man the passing materialization of a supersensual or metaphysical being. It is in the highest degree probable that the law of development, which is based on the law of the conservation of energy, not only applies to the physical world, but also includes the metaphysical; consequently, both are destined to become one in the course of time. Science will penetrate into the mysterious depths of nature and man will become conscious of the magical powers of his soul. The two worlds which to us now appear to be separated will then approach each other more closely. From a biological point of view, we notice that the consciousness of man has been so raised through the process of evolution that it reaches the supersensual world and is thereby slowly amalgamating it with our physical world. We unconsciously belong to the world of spirits; our further development will make us conscious of this fact.

There was a time when the inhabitants of one continent were entirely separated from those of other continents by vast oceans.

But as the will of man has mastered the oceans so will it in future master space and time. Man may live with the inhabitants of other planets as well as of other spheres. We will certainly become superhuman beings, but not in the sense of Nietzsche, who denies the spiritual side of man. The real superman will be the union of the magical with the terrestrial man; there will be no change of those two states for him; he will have overcome birth and death; he will then be conscious of what he now is, without knowing it, *an immortal being*.

### THE REFORMER.

FRANZ HARTMANN, M. D.

A young and inexperienced man who wanted to reform the world went to the East in search of Wisdom. There he found a sage who presented him with a book which contained all the wisdom that can be found in the world. Thereupon the young man was exceedingly glad, and had the book nicely bound up in modern style, after which he started to return home to show the book to his friends. But on his way a storm arose and the ship in which he had taken passage was wrecked, and he landed on an island which was only inhabited by animals. He showed his book to the animals, and they all seemed to be delighted with the way in which it was bound. He then read the book to them, whereupon the lions roared, the monkeys chattered, the goats said "Mah-mah," the sheep, "Bah-bah," the asses, "Haw-hee, hee-haw," and the oxen "Mooh-mooh"; in fact, each one of the animals acted just as before, according to its own nature; and whether or not the reading of that book did them any good has not yet been found out.

## METAPHYSICAL SCIENCE IN MEDICINE.

BY FRANZ HARTMANN, M.D.

“METAPHYSICS.”

“Philosophy that lean’d on heaven before,  
Shrinks to her second cause and is no more;  
Physic of metaphysics begs defense  
And Metaphysics calls for aid on sense.”

—Pope.

THE word *meta* (beyond) and *physics* (pertaining to nature) denotes that science which is based upon a knowledge of powers and things which are beyond the grasp of the external senses. Consequently it not only refers only to a knowledge of the powers hidden within the constitution of man, namely, the powers of the soul and spirit, but also to an understanding of the finer vibrations or forces of nature, which constitute the soul of all things, whether animate or inanimate, so-called, and their action each upon the other. There are physical, astral, mental and spiritual vibrations; and there are correlations existing among them. A knowledge of these different states and vibrations, their affinities and correlations are most useful in the cure of diseases.

The whole of our universe, including all living beings, may be compared to a great orchestra filled with innumerable musical instruments, the vibrations which they produce fill the vast space with various sounds, discordant as well as harmonious. Harmony is health; discord, disease; the cure of disease consists in restoring the harmony of a discordant part. And here it may be remarked, that there exists a law of nature according to which the higher and finer vibrations penetrate among similar substances and act upon these correspondingly lower and coarser vibrations and should they be receptive raise them to their level.

Thus the higher control the lower; spirit, the soul; soul the mind; mind, the body; as on each of these planes there are different degrees of vibrations; one state of mind may induce changes in another state of mind, one idea displace or change another idea, one emotion of the soul expel or modify other emotions, and the atomic vibrations constituting material bodies again act upon each other in certain ways; not only by chemical affinity or physical action, but also in a metaphysical way; because each atom contains in principle or "potentially" all the principles of which the universe is constituted. Each object is the representation, symbol and manifestation of a thought or idea; consequently, a "state of mind"; each mineral, plant or animal, contains the principle of spirit and soul, life and consciousness, love and attraction.

Metaphysical science, therefore, embraces not only a knowledge of the anatomy and physiology of the human animal body and its visible material changes in health and disease, but a knowledge of the laws of nature in all her departments; even a certain understanding of the spiritual mysteries and of the state of Divinity in which so-called "magical" powers exist. Such powers are called "supernatural"; not that they exist outside or beyond universal nature, but because they do not belong to the mortal animal nature of man, but to the divine spiritual and immortal part of his constitution; they are latent or dormant in every normally constituted human being and become awakened and active in him when he enters into conscious possession of them by himself becoming spiritual, or by what is called his "spiritual regeneration."

There are two kinds of knowledge and the metaphysician ought to be in possession of both. There is that external knowledge which may be obtained by the reading of books and by external observation; this includes all the so-called "natural sciences" and philosophical speculations; then there is that higher knowledge which is the product of the spiritual illumination of the mind, owing to the capacity of directly perceiving and realizing the truth. A true metaphysician should be acquainted with the fundamental laws of existence, and if he can draw his knowledge directly from the fountain of the light of truth, so much the better for him; for a man without intuition will make neither a good physician, nor a metaphysician.

There is a region within the mind of man, higher than the speculating and calculating intellect, in which exists the power

of directly perceiving the truth. From this region comes the light of intuition, by means of which the personal man may partake of the knowledge belonging to his own higher self. This light comes from his God; it is the light of divine wisdom, the light of truth, as God is the truth and the life. In every human being there exists a spark of that higher life and consciousness, and it may by the power of divine love be blown into a flame and illuminate the intellect. True love is the breath and the life of the spirit and if one perseveringly directs his attention to the higher life of the soul and the realization of the divine ideal, that higher life will dominate the lower, and the ideal which at first seemed so far away will come nearer and finally be realized within one's self.

Looked at from a grossly materialistic point of view, everything will appear grossly material. No one can be a good metaphysician by employing merely the inferior powers of reasoning. Divine truths cannot be dragged down to the comprehension of the semi-animal intellect; we must become more spiritual ourselves, if we wish to rise to their perception. A knowledge of theories is not sufficient to realize a truth; all self-knowledge comes from experience and practice. There is a great difference between theoretical knowledge or that acquired from books and practical knowledge attained by experience. For instance, one endowed with common understanding and good memory may learn the contents of books on religion, memorize the catechism, bible stories and learn to preach. He may become a theologian and a versatile talker on holy things, of which he actually knows nothing by experience, and which exist for him only in his imagination; but a real sage or theosophist is one whose soul is illumined by the divine light of truth and who is taught thus by revelations made by the divinity dwelling within the innermost sanctuary of his heart; even if his personality is deficient in book learning and without a college education. Theologians and Doctors of Medicine may be made such by drilling; but real theosophists, metaphysicians and physicians are such "by the divine grace of God"; that is to say, they are what they are, in consequence of being themselves the result of efforts made in the right direction in previous lives.

A knowledge of correct theories however is not only useful and helpful, but in most cases absolutely necessary for the purpose of destroying errors and misconceptions, which are ob-



stacles to the self perception of truth; they act as guide posts, to show us the way which we have to travel to reach the temple of wisdom. The true doctrines have been established by the sages who have travelled on before and arrived at the sanctuary, and these doctrines form the basis upon which all the great religious systems of the world have been built. It is not sufficient that we should learn these doctrines and rest contentedly in the opinion that they are true, but should know that the things they teach are like pictures representing truths and are made to induce us to ourselves look for the real things which these symbols describe. Where our material science comes to its end and can go no further, there religion, if properly understood, often clearly points out the way.

External academical science deals with the external states and appearances of this world of evanescent illusions; it investigates their immediate and perceptible causes and effects, and the transformations and correlations of "matter" and "force"; metaphysical science requires a deeper insight into the nature of things and a closer approach to the supreme cause of all. It teaches that all things, including ourselves, are only temporary manifestations of the one great universal and indivisible supreme cause, which in its essence remains unchangeable and forever the same, while the innumerable forms in which it appears to manifest itself in nature, are continually subject to change, to birth and decay. These forms, whether visible or invisible, grossly material or made up of that finer matter of which thought pictures are made, are constituted of modes of motion of one and the same essential substance, namely, of vibrations in many different degrees of states or density. All things being essentially one are therefore correlated; body and mind, soul and spirit are but different states of that one essence and therefore enabled to control each other. There is only one substance; but it appears in various states and forms. We call it by different names, such as "matter" or "mind," according to the way it manifests itself to us; or we may call it "Brahma" or "God"; but as it is beyond our intellectual comprehension, we cannot actually know what it is; but we know that it is not separate from ourselves or nature, for we ourselves like all things in nature, are of it. If we call it "Spirit," we may say that we all are "materialized spirits," or spirit corporized, or crystallized into forms. We give things different names and imagine an essential difference where there is none.

If we regard ourselves, we find that Man is a unity and we speak of that unity as the "Self"; but we discover that this unity is made of different organisms or selves, contained in one. We have a visible material organism with bones, muscles and nerves, a brain for thinking, eyes for seeing, ears for hearing, limbs to grasp objects; but this body is not the real *Ego* or Self; it is merely an instrument for our use. We also have a mental constitution or organism made up of mind substance, which enables us to seek and perceive ideas, to grasp them and form them into thoughts and images, to analyze and recombine ideas and to people our aura with the products of our imagination.

But above the realm of physical matter and the region of the intellect there is a still higher state of consciousness, the seat of self-consciousness, where the real Self or *Ego* resides which controls the workings of the mental organism and has dominion over the actions of the physical body.

What is this real Self, which remains immutable, while matter and mind are subject to continual change? What is this "Lord" within us which power rules our lower selves? "Exact science," here confused by ignorance, stands as helpless before the investigation of that "I" or "Self" as before the investigation of "God." Philosophy can only speculate about it, but the Divinity in man only can know its divine self.

If we ask the christian Bible, "what is this 'I' or 'God' or universal 'Self' this Essence of all things?" we are told that all are made of the "Word," that the Word is God and was in the beginning with God (John. I. i.). Philosophy explains that the word is the expression of an idea and that ideas have a certain meaning, sense or intention; so that in fact words are the external manifestations of the sense contained in the ideas which these words represent or express. Thus the whole cosmos represents a trinity in which the intention or will is the "father," the thought the "son" and nature the visible manifestation of the spirit of both. The three are one and inseparable, for the word is the expression of an idea and the idea is born from a definite will or desire. This is no vague theory; any one may observe within himself how a thought springs from a desire and finally gives rise to an expression in word or deed. This process taking place in the macrocosm, or nature, repeats itself on a minor scale in the microcosm, or man. In the big world as well as in the little world, an idea may be expressed in as many different words as there are different languages. The embodiments

change, but the idea remains the same. Forms are appearances; the idea is the real, substantial thing and the "I" or the "self-conscious Self" is eternal and permanent. We, in our bodily aspect, are symbols of the idea or character which we represent, and are formed of "such stuff as dreams are made of," but of that "stuff" in a lower degree of vibration, as the real Self is the infinite Spirit in us. If we attain self-consciousness of its presence in us, we shall know the things which are "beyond physics" and are "metaphysical." If the metaphysician attains divine self-consciousness by himself becoming spiritual and divine, he will have the power over all vibrations and states of matter, for his will is the will of the Infinite Spirit made active by his understanding.

According to ancient Indian philosophy the Godhead (*Parabrahm*) or the Infinite Spirit has two aspects or principles, the passive and the active. In its first aspect God can be conceived of merely as eternal rest, self-conscious bliss, the eternal inactive witness of all that takes place in the world of phenomena, the impersonal spirit of the abode of everlasting bliss; separate from all things but nevertheless the inmost soul of all beings, the home of peace and divine grace, perfect purity and freedom, liberation from evil, beyond the limitations of space, time and causality, unconditioned, void of self conceit and ambition; the source from which all things spring and to which all will return, comparable to the sun in the sky, from which all life and power originate.<sup>1</sup> In its second aspect, God appears to us as the light of that sun or "divine wisdom," whose active rays call the world of phenomena into existence, create (draw from the world of ideas) the thoughtforms which constitute the visible and invisible worlds and endow them with life and love and their qualities according to the law of their evolution and progress. It is the builder, preserver and transmutter of forms.

In accordance with this doctrine, occult or metaphysical science teaches that the active principle in the universe manifests itself as a trinity of

### LOVE, LIGHT AND LIFE.

These three powers or states are one and identical in their essence; they constitute only a threefold manifestation of the one power that fills the All; they are inseparable; where there

<sup>1</sup>Compare "Bhagavad-Gita" C. xiii.

is one, there also are the other two, although they may not be equally manifest. We may regard love as the substance of all things; it causes desire and attraction and the union of things that are similar in their nature. It binds together forces, atoms and worlds. We find these three principles represented on all planes of existence. Light on the spiritual plane is intelligence, on the physical plane it is the externally visible light. It is consciousness and as such may be discovered in everything; for the whole of creation is a manifestation of consciousness or "light," and therefore everything has a certain kind of consciousness, be it as a class or individual. Without a certain kind of consciousness there would be no love and no affinity among chemical substances. There is also life in everything, although not always manifest to our eyes. Wherever there is a form of any kind, there is an appropriate state of life, from a spiritual being down to a mineral. Life is the spirit of everything; even the things which we call the five elements are but the visible manifestations of these invisible forms of life, called the spirits of earth, water, air, fire and ether. Visible objects are made of coarser vibrations, corresponding to higher vibrations of the same kind, of which the astral forms and mental images of these objects consist.

In music we have different octaves consisting of lower and higher vibrations of sound, each sound of the lower scale is in harmony with the corresponding vibrations of the higher one. In a similar way there are different scales of existence or planes and states of consciousness according to which law of harmony certain vibrations are related to act upon and influence each other. This universal law of harmony exists upon all planes. The higher and finer vibrations may act upon the corresponding lower ones and raise them to their level. Spiritual vibrations act upon the mind, mental vibrations upon the emotions, these upon the nervous currents and those upon the physical body. There are endless varieties of vibrations and correlations between them and it is reasonable to suppose that the medical virtues of plants are due to this law of harmony existing between their elements and those of the human organism.

According to the division which we have adopted, there are five main divisions in the scale of existence, namely:

1. *The spiritual plane, or region of ideals.*
2. *The mental plane or region of thoughtforms.*
3. *The psychic or astral plane, with its forms of atomic matter.*

4. *The ethereal region, where matter is molecular.*
5. *The physical world, which is composed of thoughtforms clothed in visible matter.*

Each of these worlds has its subdivisions and inhabitants and each is as real to those who inhabit them, as our physical world appears real to us; because "existence" is a relative term, and what appears perfectly real to those who belong to this state, will appear unreal and imaginary to those of another state. Man, however, in his physical body has within his constitution all the principles belonging to these different states; by developing these principles into powers, he will be able to know by experience all these states and even rise to the highest by the power of this indwelling divine spirit. Therefore, the true metaphysician having attained this state of perfection, may not only know all the secrets of nature, but may also employ these highest spiritual and divine powers for the benefit of mankind and the restoration of harmony.

Here, however, it is important to observe, that if a person is in possession of divine or magical powers for the cure of diseases; being endowed with them either by birth or having attained them by development, he ought never to employ them with a view of thereby acquiring a personal benefit for himself, either of money or reputation. These powers belong to the higher self and he ought to consider his personality, not as the real actor, but as an instrument in the hands of his God. If Tom, Dick, or Harry, imagine that they may employ God for the purpose of curing diseases and to further their own petty personal interests, they raise themselves in their self-conceit above God; they worship the devil of self and regard God as their servant instead of serving him. He who attempts to make the will and power of God subservient to his own selfish purposes, travels the road that leads to black magic and eternal perdition.

The true metaphysician does not seek for the gratification of his passions. He has no personal desires to gratify, but realizing within himself the presence of his divine Master, he acts as his servant and is led and instructed by him. Knowing his wisdom and power, he is full of confidence and trusts in him whom he recognizes as his immortal Self, his "father in heaven," who lives above the region of desires and has nothing to wish for, but gives his divine grace, power and bliss, his love, light and life to all beings according to their capacity to receive it, as determined by their *Karma*. Spiritual self-knowledge and di-



vine powers are not given to mortals for the gratification of scientific curiosity or ambition and cannot be bought for money; they are attained only through the knowledge of God and by His mercy. Therefore it is taught that we should seek above all the kingdom of heaven (which is within us and everywhere) and that everything else will then be given us. One metaphysician of old used to say: "I desire no other knowledge, no other power, no other love, I have no other joy, ambition or desire, neither in heaven, nor upon the earth, except that which comes from the living Word, which has become flesh in Man." In saying this, he cannot be accused of excessive modesty; because he who knows that Word, which is God and the Truth, is full of divine wisdom. He who knows the Master partakes of His power; he who knows the Christ crucified in his own personality, joins Him in his resurrection; he who knows the One who is the source of everything, knows, possesses and controls everything by His power and name.

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### LIKE TO LIKE.

TOWNSEND ALLEN.

What ever thou dost dwell upon in thought  
Will surely come to thee. This is the law  
Ordained from the first, of Like to Like;  
The same which holds the starry worlds in space,  
And atom unto atom close embraced.  
Who so will mold his life by this great law,  
Shall gain results as sure as he who adds  
Two unto two and ever finds it four.  
Think not to evil keep without thy mind  
If evil dwell within. Like seeks its own,  
And in its turn attracts unto itself  
What most congenial is. Take heed, be wise,  
Thou canst not hope to entertain at once  
Angels and demons, therefore choose thy guests;  
For evermore those come thou dost invite  
By thy desires. Thus works each his fate.

## “SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT

BY DR. W. WILLIAMS.

### PART II.

“THE GREAT ARCANUM.”

*Continued from page 245.*

**T**HE *great arcanum*. What is it? is a question that has been frequently asked by student and readers of alchemical and occult works and literature. Books without number have been written on it, treatises by learned men and scholars in all ages have appeared professing to disclose it, but which when read have left the mind of the reader bewildered and the intellect beclouded and unable to formulate, from their dark verbiage, a distinct or clear idea of what it means or stands for. Hence by many, it has become regarded as an empty, meaningless term, a mystical figment that has no existence in the realm of Nature or the domain of science.

Others, recognizing the fact that there have been men who have spent both life and fortune in its investigation and giving up all that a man counts dear, have traveled far and wide and visited remote lands and distant countries, unfrequented and unknown to ordinary travelers, in order to gain a knowledge of it, have concluded that it must mean something, the possession and enjoyment of which are worth the great labor and the enormous amount of time and money spent in trying to acquire it. To the theosophic student, it is most interesting to learn and gather from the works of ancient historians and writers, that in times now considered prehistoric, the great arcanum attracted the minds and engaged the thoughts and attention of philosophers and sages whose writings or fragments of them that have reached us, testify of the absorbing interest that has been taken and manifested in its discovery. As a subject of study and research,

it has presented itself under several distinct aspects and forms, each having its own votaries and students and all of them earnest and thoughtful souls animated with no ignoble ambition, impelled by no selfish motive, and caring nought for worldly honor or posthumous fame; their only object, their one great burning desire, being the discovery and attainment of what they clearly perceived was the one divine element or agent necessary in the purification and illumination of human nature, which, refining it from the grossness of its animal propensities should transmute it, so that it would eventually become unified with the great Divine Himself, in and by whom alone it lives and moves and has its being. These searchers after and students of the grand arcanum in ancient times were kings (those who know) amongst men, whom they led in the paths of true and enlightened civilization and progressive ascension on to the plane of a higher life and into a domain of knowledge which enabled them to become not the slaves but lords of nature and wielders of its forces, by which the world may be moulded and fashioned either into a heaven, or converted into a foul and loathsome pandemonium.

Such were the wise men of Chaldea and Babylon, the Gymnosophists of India, the Guebres and Sufis of Persia, the Hierophants of Egypt, the prophets in Israel, the Kabalists, the Mystics, the Illuminati and Alchemists of the Middle Ages, of whom, if we ask one of the greatest of them, Khunrath, author of the great mystic work, *Amphitheatrum Mundi*, what meaneth the great arcanum? he tells us to read, mark and inwardly digest, the opening chapters of "The Book of Proverbs." Following his advice and pondering well and long over the verses written there, we read of a something called Wisdom! Instruction! Understanding! a Shining Light that shineth more and more unto the perfect day! a something that giveth life to them that find it and health unto their flesh! It is also termed a tree of life to them that lay hold of her, and happy is everyone that retaineth it. What meaneth all these terms and phrases, and to what do they refer? Where shall we find the key that explains them?

To the true student, earnest and intent in the search after truth and light only, is it imparted and given to understand and become wise to interpret and decipher the sacred hieroglyphics. Reverently studying and reflecting over them, silently, slowly, imperceptibly, dawns within his heart and mind the light that has never been seen on land or sea, dispelling the darkness and revealing at first dimly, the outline of a new world of life and

thought, the entering into which enrolls him amongst the Children of the Light. Then perceives he and recognizes in all their beauty and grandeur the great teachings of Theosophy respecting the Higher Self and the life divine, and also discerns that, however diverse and varied the terms and expressions used by the great mystic teachers of the past, whether secreted in strange symbols or concealed in the folds of verbal enigmas, the great arcanum that formed the subject of their researches and their teachings was the reality of the Divine Life, as also of its existence and presence in the life and soul of man himself, the acquisition and development of which within us constitute what in occult language is characterized as the *Magnum Opus*, the great work or task, that has to be accomplished ere we can enter into the higher and diviner life which awaits us all and is our prerogative to enjoy as soon as we care to seek for it and are willing to sacrifice self for its possession. Then and only then do we begin to walk in the true path of life.

Then and only then begin to operate and manifest themselves within us, latent and hitherto unknown to us, faculties, powers, forces, spiritual intuitions, perceptions, qualities and endowments, that enable us to achieve the greatest of all victories, the conquest of self and the absolute control and governance over thought, feeling and impulse, which Corneille, the great French writer, in his matchless translation of Thomas a Kempis' *Imitatis Christi*, thus describes:

Homme, si tu pouvais apprendre  
 L'art de te bien anéantir  
 De bien purger ce coeur, d'en bien faire sortir  
 Ce que l'amour terrestre y peut jeter de tendre  
 Si tu savais, mon fils, pratiquer ce grand art,  
 Tu verrais bientôt de ma part  
 S'écouler au fond du tien, l'abondance des graces  
 Et tes actions les plus basses  
 Sauraient jusqu'à mon trône, élever ton regard.  
 Sache te vaincre en tout, et partout te dompter,  
 Sache pour lui, tout surmonter,  
 Bannis toute autre amour, coupez-en les racines,  
 Et les connaissances divines  
 A leurs plus hauts degrés te laisseront monter.<sup>1</sup>

<sup>1</sup>Bk. III., ch. xlii.

## SAVONAROLA AT SAN MARCO, THE FRATE SYLVESTER AND DOMENICO.

Great was the joy and most cordial the welcome accorded to Savonarola by the inmates and frate of San Marco, as he stood again in their midst listening to and receiving their expressions of delight on his return to Florence. During his prolonged absence, they had experienced a void and felt a lack of something they could not define that caused their monastic life to become very tedious and monotonous in their recurring periods of mental and spiritual trials, and in those agitations of the inner life with its ebb and flow, its rise and fall, its moments of doubt and depression, its darkness and anguish, its sorrow and gloom, when the soul feels lonely and foresaken and as if drifting like a rudderless vessel, it knows not whither, on a great ocean of incertitude, and there was no one to whom they could go to in their extremity for the guidance and counsel that bring new light and inspire fresh hope and thus save from shipwreck and ruin. Amongst them were men of great learning and intellectual abilities who could discourse most eloquently on philosophical and theological subjects and topics, well versed in and thoroughly conversant with the *Summa Theologica* of the great Thomas Aquinas, but were utterly devoid of that spiritual intuition and knowledge which can speak the word that brings peace, that cheers and strengthens souls weary and fainting under heavy burdens they have to bear on the great pilgrimage of life.

As Savonarola stood again in their midst, there came in their eyes a brighter light, and a sensation of joy and delight pulsed through the heart of everyone from the prior downwards, even to the kitchen scullions and menials who all felt better for his reappearance and presence amongst them. At intervals they had heard of his great and marked success in northern Italy,—how cordially he had been welcomed there, and of the universal appreciation of his ministrations and labors; whereat they were greatly delighted, for they knew him and loved him and were proud of him as one of themselves, and spoke of him as *our* Savonarola, *their* friend, *their* guide and *manuductor ad cælum*.

Such an exhibition of personal affection and attachment need not excite any feeling of surprise, nor be regarded merely as the domination of a strong nature and personality over others who come under its influence, and power which oftentimes and gen-



erally degenerates into a spiritual tyranny and ascendancy that eventually becomes repulsive to previous admirers and followers. Mere intellectual attainments and endowments though commanding admiration do not as a rule beget and engender love and affection. The light of the intellect may be actinic, but not thermal, clear and brilliant, but not warming and glowing with heat. It only becomes so when blended with that higher and diviner light that comes to us through the heart or Higher Self. When this union is effected, the soul walks no longer in darkness, but enters into a domain of light that impenetrates it with a luminous effulgence, that attracts without dazzling, that draws and enlightens without overpowering others.

This is what Savonarola had attained to, so that he had become a centre of light and life to those who came into personal contact with him, and therefore it was not strange that the frate of San Marco rejoiced so greatly at his being again with them and, whilst engaged in the discharge of their humble duties, felt conscious of an interior peace and quiet contentment, that are the chief elements in human happiness. After resting a few days, and consulting with his superior, the Prior, over the future, Savonarola was requested again to take charge of the convent school, to the great delight of the students, in the training of whom and their spiritual education and development, he took the greatest interest and delight. Thus he became again the preceptor of his *angioli*, or angel boys, who repaid him with redoubled feelings of love and affection amounting almost to veneration, for his unceasing labors in the discipline of their youthful minds and hearts.

Feeling within himself a certainty that this arrangement would not be of long duration,—that in some way or other at present unknown and undeterminable in their nature and character, events were about to transpire by which he would be brought out of his monastic cell into the career of public life, Savonarola applied himself with increased energy to the duties and responsibilities of his office and at evening in the solitude and retirement of his little study applied himself to the study and philosophy of the higher life, his great and only book now being the Bible, the Book of Books, that great repository of spiritual philosophy and treasury of light and knowledge, the acquisition of which and its assimilation in daily life causes human nature to realize and attain unto its destiny and become closely approximated with, and conformed to, the Divine. From its

pages, we learn whence we have come and whither we are going, as also of the *raison d'être*, the why and wherefore, the end and object of man's existence. Unique in its composition and in the grandeur of its contents, and incomparable beyond all other books in its revelations of the life beyond, yet is it adapted to the mental capacities and the spiritual states and condition of mankind, whether dwelling in the sunless solitudes of the arctic circle or living in the light and warmth of temperate or torrid climes. Clearly and unequivocally, it teaches the greatest of all facts, the divine origin of man, and proclaims the great ethical rule of life, by the observance of which he can make himself divine: to do justly, to love mercy and walk uprightly. It gives no preference to any ecclesiastical institution or spiritual corporation. It formulates no prescriptive dogmas or metaphysical doctrines beyond the mind of man to grasp and understand. Its gospel and theology are one and the same and alike commensurable to the human understanding, teaching that the Divine is a spirit and they that worship Him must worship Him in spirit and in truth. And thus through the centuries, its pages glowing with light and life have been the directory of humanity, to old and young, rich and poor, to learned and the illiterate, imparting hope and consolation to the erring repentant and sorrowful, strengthening the weak and frail, raising the fallen and such as are bowed down, causing the blind to see, the lame to walk, the dumb to speak and the dead to live again and attain unto that anastasis of the higher life when sin and wrongdoing cease, and death and hell, men's own creations, are cast into and dissolved in that primal divine fire out of which all things have originated and come forth. It has been the guide and instructor of philosophers in the science of the one true life and brought them out of the labyrinth of doubt and incertitude into the open domain of light and truth. Enlightened and taught by it, the mystic, ascending through the mists and gloom of error, has scaled the lofty heights of contemplation and meditation and caught glimpses of a region of light and beauty, fairer, brighter and more enduring than the land that Moses beheld from the brow of Pisgah's lofty mount. Throughout the world, in all lands and countries, it is being read and studied,—in royal palaces and peasants' lowly huts, in city mansions and village cottages, in sumptuously furnished drawing rooms, sick chambers and in the solitude of prairie plains. Truly is it the Book of Books. "I have but one book that I read," said Collins, the

great poet and delineator of human passions and virtues, "and that is the Bible," and in Sir Walter Scott's copy of it, was found inscribed in his own handwriting:

"Within this volume lies the mystery of mysteries, happy they  
Who learn to lift the latch and find to them the way;  
But better had he ne'er been born  
Who reads to laugh and laughs to scorn."

This was now the book that became the chief subject of Savonarola's studies. The perception and understanding of its inner meaning was the secret of the light and power that accompanied his teachings and public ministrations and caused him to become the greatest preacher and orator of his time. From his childhood days, the Bible had been the guide of his youth and the source of greatest consolation and strength in his periods of mental doubt and conflict between higher and lower self. It had educated him and expanded his mind and nature and thus made him more receptive and fitted for the entrance of that divine knowledge essential to all moral growth and spiritual progress. There was scarcely a verse in it he had not committed in memory, nor a page whose hidden meaning he had not discerned. It was to him not merely a book with so many chapters and verses, but a great repository of life thoughts, a great living infinite world in which the past, the present and future of humanity were revealed to him,—thus preparing and fitting him to become a great teacher, a wise counsellor, a trusty guide in secular as well as in spiritual affairs.

It was not long after Savonarola's return to Florence that the inmates and novices, remembering the pleasant evenings spent in the convent garden in listening to his lectures, earnestly besought him to begin a fresh course, to which he readily agreed and consented, for as with all great souls and lofty minds, to help others and minister to their intellectual improvement and spiritual enlightenment, was both a pleasure and a delight.

Thus it came to pass that after the duties of the day were over the frate, from the clerks in the refectory to kitchen menials, together with the Prior and his immediate subordinates, ere retiring to rest, assembled as in days of yore, to listen to Savonarola's lectures from which they had formerly received so great instruction and enlightenment. He was, as before stated, a born teacher endowed with a great natural ability through his exten-

sive knowledge and experience of the many and various phases of soul development, to adapt his lessons to the mental capacities and spiritual conditions of his hearers, that every one listened with rapt attention and appropriated something that not only increased their stock of knowledge, but also excited trains of thought and ideas that raised them out of themselves for the time being into a higher life, from which they descended strengthened and refreshed for the better performance and discharge of their daily duties.

Taking a passage out of the Bible, it was Savonarola's custom to expound it in four ways: the literal, spiritual, allegorical and the mystical or occult meanings. That the reader may obtain a clearer conception of him as a teacher, we give the following epitome of his exposition of the words, "In the beginning God created the heavens and the earth." After analyzing and giving the literal meaning and general acceptance of these words, when through his intimate knowledge both of Hebrew and Greek much interesting information was imparted to his hearers, he then proceeds to show that the moral meaning of them, refers to ethics or morality, hence the terms heavens and earth signify and correspond to reason and instinct in man's nature. Dealing with the allegorical sense of these words, he points out their double analogy with such matters as the Hebrew and Christian churches, with Adam and Eve; whilst in their spiritual meaning, they refer to the soul and body, the higher and lower natures of man; and in their mystical or occult signification, they had reference to the church militant and the church triumphant; the sun, moon and stars betokening angels, great teachers and holy men.

In the course of his expositions, no words can convey, no terms portray, the wealth of illustration he used, all clothed in language forcible, yet clear, impressive, elevated and replete with felicities of expression that charmed the ear and delighted the mind; and at the same time delivered with a fervour of utterance and in tones strong and powerful that like a mighty river or an overwhelming torrent, carried away his hearers who in wrapt attention listened to thoughts that breathed and words that burned as they entered into their souls, so that when the orator had ceased speaking, they retired pondering silently and thoughtfully, each to his lone cell, for they had learned and now understood the inner meaning of earth and heaven and their analogues; the one betokening duty, struggle, warfare and con-

quest of self, the other denoting and employing purification, enlightenment and ultimate union with the Divine.

His lectures could not fail in producing a deep impression on the minds of his hearers which became manifested amongst the inmates of the convent in the greater earnestness and zeal with which each of them discharged his special duties. This was specially the case with two of Savonarola's fellow frate, Sylvester and Domenico, who, as we shall see, were fated to become intimately associated with him in the carrying out and accomplishment of his life work and mission in Florence. No two characters could be more dissimilar and unlike than they were to each other, in form, features, as also in their physical and mental constitution and habits of thought and action.

Sylvester was tall and slender in build, with oval face, pale features, with lofty brow and eyes whose mystic depths revealed a spiritual and sympathetic nature that cared not for worldly fame and position, but was more intent upon the pursuit and acquisition of the sempiternal and enduring realities of the higher life. Domenico, on the contrary, was stout and sturdy in frame, with strongly marked features, and leonine, both in aspect and character.

Sylvester was gentle, retiring and unobtrusive in his habits and general conduct towards others, and totally unfitted to fight with the world. His life was too interior, the tendencies and aspirations of his nature too spiritual in their character, as to disqualify him from becoming a combatant in the struggle and storm of city life.

Domenico was brave and determined and energetic, full of courage and daring,—one who would be chosen as leader of a forlorn hope, or be sent first into battle with the assurance that if he did not win he would never retreat, but rather die at his post. Yet with all his bravery and courage, his dash and energy of character his inner nature was as tender and affectionate as that of a true woman whose love, stronger than death, never fail-eth and is the greatest possession, the richest boon and largess a man can enjoy, in the hour of his pain, misfortune and suffering. Such was Domenico who throughout Savonarola's public career on to its tragic finish, "amongst the faithless, faithful only he" and in death was not parted from him. Did anyone in the convent need words of sympathy and consolation, they went to Sylvester, but sought out Domenico when they required help and assistance.

*( To be continued.)*



## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

*Continued from page 253.*

### THE DEVACHANIC OR HEAVENLY SPHERES.

**S**AID Rabbi Simeon: It is a tradition from the most ancient times that when the Holy One created the world he engraved and impressed on it in letters of brilliant light, the law by which it is sustained and governed. Above, below and on every side of it, it is engraved on every atom that man, by research and discovery, might become wise and conform himself to it as the rule of his life. The world below is, in shape and form, the reflection and copy of the world on high, so that there may be no discontinuity between them, but reciprocally act and react upon each other. This being so, we purpose to show that the same principle or law that operated in the creation of the physical world, operated also in the origin of man, and that both alike are manifestations of one and the same law. That this great fact may be more fully perceived, let us first consider the esoteric meaning of the words, "But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me" (Hos. vi. 7).

When the Holy One created man he invested him with a form so transcendently glorious and perfect in its proportions, and with mental endowments so great, that all other creatures trembled and stood in awe at his presence amongst them; for on his visage he bore the imprint or reflection of the Divine, their

creator. Furthermore, the Holy One placed him in the garden of Eden, that there he might enjoy the pleasures and delights of angelic existence. In this beautiful abode, angels came round about him and made obeisance to him and revealed unto him their occult knowledge respecting the Divine Being, whom they regarded and worshiped as The Lord God of the universe, in order that he might unite and join them in His worship and service. Instructed in and taught the most profound celestial secrets, man became initiated in the mystery of wisdom (*hochma*), the first of the Sephiroth, in order that he might become imbued with an adequate idea and conception of the honor and glory due unto his maker.

In the invisible world, (or heaven, *Devachan*), there are seven spheres or states of existence, in which operate all those principles of life and existence which can only be matters of faith to the generality of mankind as at present constituted. Corresponding to them there are seven spheres or states, appertaining to and surrounding the lower world of humanity. Of these seven spheres, six can be apprehended by the human mind and only by those initiated into the highest mysteries. As the lower spheres belonging to the terrestrial world are formed after the pattern of those of the celestial world, the highest of the terrestrial spheres which comes between them is that which was at first designed by The Holy One as the abode and dwelling place of man in his primeval state of purity and sinlessness. After his expulsion from this Edenic sphere of existence, it became reserved by His Creator for the souls of the righteous in which they might enjoy the happiness of the beatific vision, or divine presence, and take on them the form and appearance of Adam before his fall.

THE FIRST, of these seven lower terrestrial spheres, is that from which proceeds an influence that prepares and qualifies dwellers on the earth plane to acquire a state of perfection, approximate and similar to that which distinguishes angelic beings. In it are found gathered together students of the Good Law, engaged in the study of that secret wisdom and doctrine that is never imparted except to just, upright and unselfish souls, who are admitted therein that they may enjoy a knowledge both of heaven and earth, and thus be better able to meditate on Divine mysteries and become receptive of heavenly delights and enjoyments. It is altogether invisible to ordinary human perception and the way of access to it unknown and undiscoverable save to

those who, amidst the afflictions and distress attendant on earth life, render a faithful obedience to the Divine law.

It is written, "A virtuous woman is a crown to her husband" (Prov. xii. 4), in which words there is an occult reference to this sphere which as stated is a subject of faith and not of sight. A man ought therefore always to cleave unto and be faithful unto the Divine within him or his Higher Self and never deviate either to the right or left from its dictates and injunctions through menace or fear which in scripture is termed "the adulterous woman or a woman of fornications." Therefore is it written: "Say unto Wisdom, thou art my sister, and call understanding (binah) thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words" (Prov. vii. 45). In this sphere also are gathered the souls of those who have commenced on the upward track or path to the Higher Life, for when they quit and go out of earth life, they rest and abide in it for a period more or less prolonged, and necessary to prepare them for ascension into the higher or celestial Eden.

In each of the lower spheres are found souls in various and different states of progression each arrayed in garments and vestments corresponding thereto in brightness and color which they continue to wear until they attain unto the angelic state of existence, when they are discarded and thrown away. Ere this however takes place they enjoy the privilege of beholding the denizens of the higher celestial spheres and contemplating the glory of their Lord. Here are found those who, though heathen by birth, embraced and conformed their lives to the good law and from them emanates an aura, so bright that when they ascend, they become invisible to beholders. This sphere is more splendid and glittering than gold or precious stones. Through an opening on one side of it glimpses are obtained of the miserable state and unhappy condition of the inmates of Gehenna or Avitchi, into which they have been hurled by destroying angels, because in earth life they were rebels and disobedient to the good law. Through this same opening, a beam of celestial light penetrates into their dark abode three times daily, when for a short period they enjoy an assuagement of their misery and pain. Again, in this first sphere are upright proselytes such as Obadiah and Onkelos, who are held in honor above others. When any inmate is judged worthy to ascend into a higher sphere he retains the rank that distinguished him from his fellows.

THE SECOND SPHERE is more interior than the first and is the abode and resting place of the fathers of humanity. It is illuminated by a light of many variegated colored rays descending from on high and its effulgence is far beyond that emitted by the most glittering diamonds. In it dwell those who were tormented and afflicted in the world yet renounced they not their worship of and trust in The Divine, nor ceased in their service to humanity. There too are those who, at all times and with all their power and strength, hallowed the divine Name, their daily prayer being, "Let His great name be blessed forever and ever." These, dwelling more in the centre of his sphere, are more recipient of the light by which it is illuminated and are better able to catch glimpses of higher and more supernal rays of light which, singly or in combination, flash down from the next higher sphere where abides the Messiah, who occasionally descends in their midst in order to direct and guide them in the path of ascension.

THE THIRD SPHERE; in it are assembled those who in earth life were subjects of great suffering and grievous trials, also those who died in early childhood. Here also are those who mourned and sorrowed over the destruction of the Holy Temple and are consoled and strengthened by the Messiah, so that eventually they ascend into the glory and light of

THE FOURTH SPHERE, which includes those who mourned over the destruction of Jerusalem and were slain by idolatrous nations. When beholding them, and thinking over the miseries they endured, the Messiah weeps sympathetic tears so that the chiefs of the house of David gather round him in order to share in and thus mitigate his sorrow. In it the Messiah abides and dwells and in the time of the new moon his cry ceases not until it is responded to by the voice divine from on high. When he descends and visits the lower spheres, he is girded with garments of dazzling light, the sheen of which radiates in all directions, imparting renewed vigor and energy to those who died and suffered grievously for his sake. Ere he ascends again he arrays himself in a purple robe into which are woven the names of those who were slaughtered by idolaters for and which, after he ascends, are transcribed and impressed on the purple robe of the great king; and there cometh a time, when the Holy One will envelop Himself with it and judge the nations as it is written: "He shall judge amongst the heathen" (Ps. cx. 6). Ere, however, this comes to pass, the Messiah with an aureole of light, and

accompanied with hosts of angels in their chariots, visits his martyrs to console and comfort them. Within this same sphere live and dwell the ten famed Rabbis of Israel, Rabbi Akiba and his associates together with others who all acquire here the faculty of beholding the reflection of that transcendently Divine light that no mortal can approach unto, of which it is written: "No eye but thine, oh God, has seen it" (Is. lxiv. 3).

THE FIFTH SPHERE includes all those souls who in earth life repented of their evil ways and attained a state of purity, and with them are those who sacrificed their lives for the glory and honor of God. At its entrance sits Manasseh, the king of Judah, whose repentance The Holy One graciously accepted and restored unto him His divine favor. Here also are they who deeply regretted their deeds of selfishness and evil ere they died, and now enjoy along with the rest, its joys and delights. There comes a time when the celestial light descends from the sphere above, filling every one with that degree of happiness of which he is receptive. It is a sphere of joy so exalted and great, that even the souls of just men made perfect are unable, through its intensity, to enter and abide therein, those servants of the Divine who had attained to the unitive stage in the Higher Life being only admitted into it and occupy the highest rank.

THE SIXTH SPHERE is the peculiar abode of these latter and of the most exalted of divine and holy men and women whose love for their Lord proved itself true and lasting. At its entrance are all those who proclaimed the word of the Lord and when the time of ascending higher comes they are the first. At another entry, Abraham, the right hand of the Holy One, is found, and there too is Isaac who was bound upon the altar as a perfect offering unto the Most High. At the third entry is Jacob, surrounded by the chiefs of the twelve tribes each with the halo of the divine Shekina encircling their heads. When the children of Israel suffer affliction, all these patriarchs are likewise afflicted and implore the Shekina to protect them, which then descends and places a crown over Israel that defends them from all trials and troubles. All these six spheres are variously connected with each other.

THE SEVENTH SPHERE is the complement of all the others and, being the most central, its existence is a subject of faith and not of knowledge to human beings. In this most secret and most interior of the spheres is a most magnificent column of light of many colors, green, white, red and black predominating. Each



soul, at the end of each incarnation on earth ascends for a moment into this sphere, and, according to the color that he first beholds, so is he located in the sphere corresponding to it. The mystery of these six spheres is expressed in the word Sheth (six) and occultly alluded to in the first word of holy scripture, Brashith, bra, shith, He created six lower spheres and their corresponding higher antetypes, both being included in this word Brashith.

Said Rabbi Jehuda: There were two temples, the first and the second; one above and one below and one the type of the other, so in the Divine name I H V H there are two H's. The letter Beth (B) hath this peculiarity. It represents a house, which is its meaning, with a door or way of entrance that in whatever way it is turned, remains open, therefore, is this letter the gate to the scriptures and in a mystical sense symbolizes Him who is *janua vitae*, the gate of life.

Said Rabbi Isaac: It has been said by Rabbi Eliezar that Brashith synthesises the universe and everything contained in it, and as such is referred to in scripture. "This was the appearance of the likeness of the glory of the Lord" (Ez. I. 28). It was the likeness in which was contained that of six others. The word Brashith may thus be interpreted and rendered, bra, shith, that is to say, after the form of brashith, God created six other worlds or spheres of existence.

Rabbi Jose spake and said: It is written: "The flowers appear on the earth, the time of the singing of birds is come, and the turtle dove is heard in our land" (Cant. ii. 12). The occult meaning of the word flowers, refers to the six higher and lower spheres; "appear on the earth," refer to their representatives, Abraham, Isaac, Jacob, Jachin, Boaz, and Joseph; "the time of the singing of birds," denotes the worship and glory rendered by man to the Divine Being after attaining to a knowledge of these spheres, as scripture saith, "that my glory may sing praise to thee, and not be silent" (Ps. xxx. 12); therefore is it that the Psalm containing these words, is termed *mizmor* (a song), which term is applied only to those psalms that David composed under the direct inspiration of the Divine Shekina.

(To be continued.)

## MOMENTS WITH FRIENDS.

*"Do you believe in astrology as a science? If so, how far is it to be considered as relating to human life and interests?"*

If astrology is, then astrology is a science. As the word indicates, astrology is the science of the stars. We believe that astrology is one of the greatest of sciences, but we also believe that the large majority of those who talk about astrology, who cast horoscopes or predict future events, know little more than the barest outline of some of the physical aspects of astrology. We believe a great deal in astrology and very little in the known astrologers. An astrologer is one who knows the laws which govern the bodies in space, in their inner and outer working, the influences which come from and act on these bodies in their relation to each other, and the laws which govern and control these influences in their relation to each other and their action on man.

An astrologer is one who knows all this, but an astrologer is not one who talks what he knows. He knows that he cannot remain an astrologer and recount happenings in the past or foreshadow and predict coming events, and, for the service, receive money. An astrologer, in the real sense of the word, must have outgrown the things of the world and risen above the world in order to become a knower of the stars and all that is meant by "stars." For we believe the stars are not really known, even by the followers of so exact a science as astronomy. Astronomy deals with the motions, magnitudes, distances and physical constitution of celestial bodies. Astrology is the occult or secret science of astronomy. We believe that those little points of brilliance in what we call the sky mean far more for us than that which any astronomer or astrologer, writing under that title, has ever told.

The stars relate to human life and interests in so far as we can appreciate and understand them. They will always hold the interest of the human mind.

*"Why does the moment of birth into the physical world influence the destiny of the ego for that incarnation?"*

The "moment" of birth is important to the future of the ego because at that time it is in a most critical condition, and all impressions received will have lasting effects. What is then done cannot well be undone. The influences prevailing at the moment of birth must have a peculiar effect on the future life because owing to the preponderance of the influence it will affect the sensitive astral body. Before it comes into the world, the body depends for its sustenance on the physical life of its parent. It lives in the world by proxy only. It lives in a world within the physical world. It has not yet breathed its own breath, which is the beginning of its independent sentient life. At the moment of birth the body is separated from its parent and no longer breathes by proxy, but it draws its own breath from its own parent ego. The body is no longer molded or shielded from the outward world and influences by the body of its mother; it lives in the world in its own body, without any other physical protection or covering. All the influences therefore which prevail at that time impress themselves indelibly on the newly-born astral body, which is then like a clean film or plate, ready to receive all impressions and influences, which are carried into life, even as the physical body may carry a scar or brand inflicted in early life. For this reason the moment of birth is important and will influence the after life in the world.

*"How does the moment of birth determine one's destiny in the world?"*

That the moment of birth into the world may determine one's destiny we believe, but that it always decides destiny we do not believe. Destiny is determined at birth only when one is willing to live exactly in accordance to the impetus received at the moment of birth. At the moment of birth the astral body of the infant is like a keenly sensitized photographic plate. Immediately it is exposed to the physical world the prevailing influences are impressed upon it. The first breathing of the infant records

the influences and impressions on the keenly sensitized body, and these impressions are fastened on the astral body of the newly-born infant in much the same manner as impressions are received and retained on a photographic plate. Living according to one's destiny is therefore to follow out the suggestions indicated and live according to the impressions received at the moment of birth. These impressions are developed with the development of the body and the use of the mind. These impressions stand in the background and throw their pictures on the mind and the mind has its destiny given to it by these pictures. It, the mind, may act according to the impulses and suggestions coming from the impressions, or it may map out a path quite different from the impressions received. This all depends on the mind or ego, as to whether it is strong enough and wills to do a work in the world other than that which is suggested by the natal influences.

*"How do the influences at birth, or one's destiny, cooperate with the karma of the ego?"*

Karma is the result of what one has thought and done; what one has thought and done is his destiny, but the action and the destiny only applies to a certain period. The period here suggested is a lifetime. The destiny, therefore, for the period, is one's karma for the period; this period is the life of the body which is born into the world. One's thoughts and actions in one life cause and bring about the conditions for the next succeeding life; the influences prevailing at the birth are the indications of what one has done in the past and what he may expect in the present. The moment of birth, therefore, must coincide and co-operate with the karma of that life, because it is karma, or the result of actions.

*"Are the planetary influences employed to administer human karma, or fate. If so, where does free will come in?"*

Yes, planetary influences and all other influences are employed in carrying out and in determining fate. But a man's fate is what he himself has provided. What is his present fate may not be acceptable

to him; nevertheless, he has provided and must accept it. It might be said that a man would not provide a thing which he did not like and, therefore, that he would not provide the fate which he did not wish. Such an objection is short-sighted. That which a man selects and provides either for himself or others must depend on his ability to select and his means to provide. An ignorant young man with much means, or an older man with little means, would each select and provide differently, according to his knowledge and means. What one selects and puts away as a boy for himself may not be at all appreciated in later years, because the boy has advanced with age in knowledge and in his appreciation of things, and the childish toy or trinket receives scant consideration as the result. One who has used little judgment in making a contract, is nevertheless bound to his contract, however many his regrets may be on learning the nature of the contract. He may protest, but protest will not relieve him from the obligation.

Either in the present or in the past life one has contracted for what he calls his fate. This is his own karma, or the contract which he has made. It is just. One's free will depends on not what he would whimsically wish to do, or long to obtain, but what he decides that he shall do. An honest man does not spend his energy in planning how to break a contract or relieve himself of his responsibilities. An honest man busies himself with how to fill his contract and meet his responsibilities. At the same time, if the contract or responsibilities are seen by him as undesirable he will not make another such contract, nor will he obligate himself to like responsibilities. Such contract and responsibilities are the fate, or the karma, which one has made for himself.

His free will comes in when he decides how he will deal with his fate or karma. Will he try to escape it, or will he face and work through it? Herein lies his free will. As he acts by choice, so will he determine his future fate and be bound to that as he is bound to the present.

A FRIEND.

Action, thought, motive and knowledge are the immediate or remote causes  
which produce all physical results. THE ZODIAC.

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## KARMA.

### II.

THERE are four kinds of karma. There is the karma of knowledge or spiritual karma; mental or thought karma; psychic or desire karma; and physical or sex karma.

Though each karma is distinct in itself, all are related to each other. The karma of knowledge, or spiritual karma, applies to the spiritual man in his spiritual zodiac.<sup>1</sup> This is the karma of knowledge, cancer-capricorn (♋-♑). Mental or thought karma applies to the mental man in his mental zodiac and is of leo-sagittary (♌-♐). Psychic or desire karma applies to the psychic man in his psychic zodiac and is of virgo-scorpio (♍-♏). Physical or sex karma applies to the physical man of sex in his physical zodiac and is of libra (♎).

Spiritual karma has to do with the karmic record which an individual, as well as the world, has brought over from the previous to the present manifestation, together with all that pertains to man in his spiritual nature. It covers the entire period and the series of reincarnations in the present world system until he, as an immortal individuality, has freed himself from all thoughts,

<sup>1</sup>See THE WORD, vol. 5, p. 5. We have frequently reproduced and so often spoken of Figure 30 that it will be necessary only to refer to it here.

actions, results of and attachments to action in every one of the manifested worlds. A man's spiritual karma begins at the sign cancer (♋), where he appears as a breath in the world system and begins to act according to his past knowledge; this spiritual karma ends at the sign capricorn (♑), when he has attained his full and complete individuality after having earned his freedom from and risen above the law of karma by fulfilling all its requirements.

Mental karma is that which applies to the development of the mind of man and to the uses which he makes of his mind. Mental karma begins in the ocean of life, leo (♌), with which the mind acts, and ends with the complete thought, sagittary (♐), which is born of the mind.

Mental karma is related to the lower, physical world by desire and to the spiritual world by man's aspiration. The mental world, is the world in which man really lives and from which his karma is generated.

Psychic or desire karma extends through the world of forms and desires, virgo-scorpio (♍-♏). In this world are contained the subtle forms, which give rise to and furnish the impulses which cause all physical action. Here are concealed the underlying tendencies and habits which urge the repetition of physical actions and here are determined the feelings, sentiments, emotions, desires, lusts and passions which are the movers to physical action.

Physical karma is directly related to the physical body of man as a man of sex, libra (♎). In the physical body are concentrated the dregs of the other three kinds of karma. It is the balance in which the accounts of past actions are worked out and adjusted. Physical karma applies to and affects man as to his birth and family connections, the health or ailments, the span of the life and the manner of the death of the body. Physical karma limits the action and prescribes the tendencies and mode of action of a man, his business, social or other positions and relations, and at the same time the physical karma offers the means by which the tendencies are changed, the mode of action improved and the dregs of life revived and transubstantiated by the one who is the actor in the physical body and who consciously or unconsciously adjusts and balances the scales of life in his body of sex.

Let us examine more particularly into the workings of the four kinds of karma.



## PHYSICAL KARMA.

Physical karma begins with birth into this physical world; the race, country, environment, family and the sex, are determined entirely by the previous thoughts and actions of the ego who incarnates. The parents of whom it is born may be old friends or bitter enemies. Whether its birth be attended by much rejoicing or opposed even with preventatives, the ego comes into and inherits its body to work out old antagonisms and to renew old friendships and assist and be assisted by old friends.

Birth into uncongenial, galling surroundings, such as are attended by obscurity, poverty or squalor, is the result of past oppression of others, of having subjected them to or suffered them to be in like conditions, or of laziness of body, indolence of thought and slothfulness in action; or such a birth is the result of the necessity to live under adverse conditions by the overcoming and mastery of which alone strength of mind, of character and of purpose, is attained. Usually those who are born in what are called good or bad conditions are suited to the conditions and surroundings.

A fine piece of Chinese embroidery may be simple to look at and distinct in the outlines of its objects and colors, yet when one comes to look more closely into the details, he begins to marvel at the intricate windings of the threads which form the design, and at the delicate blending of the colors. Only after patient study he may follow the windings of the threads according to the design and be able to appreciate differences in the shades of the color scheme by which contrasting colors and tints are brought together and made to show harmonies and proportions of color and form. So we see the world and its people, nature in her many active forms, the physical appearance of men, their actions and habits, all seeming natural enough; but upon examination into the factors which make up race, environment, features, habits and appetites of a single man, we find that like the piece of embroidery, he seems natural enough as a whole, but wonderful and mysterious as to the manner in which all these factors are worked together and harmonized in the formation of a thought, the windings of many thoughts, and the consequent actions which determined the sex, form, features, habits, appetites and birth of a physical body into the family, country and environment in which it appears. It would be difficult to follow all the windings of the threads of thought and the delicate shadings and colorings of the motives which gave character to the thoughts and actions

and produced healthy, diseased or deformed bodies, bodies with peculiar, striking, or ordinary features, bodies tall, short, broad, or slender, or bodies limp, mushy, heavy, sluggish, hard, brutish, well rounded, angular, fulsome, attractive, repulsive, magnetic, active, elastic, awkward, or graceful, with wheezy, piping, shrill or full, deep-toned and sonorous voices. While all the causes producing any or several of these results may not be seen or understood at once, yet the principles and rules of thought and action which produce such results may be.

Physical actions produce physical results. Physical actions are caused by habits of thought and modes of thinking. Habits of thought and modes of thinking are caused either by the instinctual promptings of desire, or by the study of systems of thought, or by the presence of the divine. As to which mode of thinking is operative is determined by one's motive.

Motive is caused by the far-reaching, deep-seated knowledge of the ego. Spiritual or worldly knowledge are the causes of motive. Motive gives direction to one's thought. Thought decides actions, and actions produce physical results. Action, thought, motive, and knowledge are the immediate or remote causes which produce all physical results. Nothing exists in the domain of nature that is not the effect of these causes. They are simple in themselves and easily followed where all of the principles involved work harmoniously to produce a given physical result; but with the varying degrees of ignorance prevalent, immediate harmony does not prevail, and all the principles involved do not work harmoniously together; hence the difficulty in tracing from a physical result all the factors and conflicting causes to their sources.

The birth of a human physical body into this physical world is the balance sheet of the indwelling ego as it is brought over from the previous life. It is his physical karma. It represents the physical balance due him in the karmic bank and the bills outstanding against his physical account. This applies to all things pertaining to physical life. The physical body is the concentrated deposits of past actions which bring health or disease, with moral or immoral inclinations. What is called heredity of the body is only the medium, the soil, or coin, through which and by which the physical karma is produced and paid. The birth of a child is at once like the cashing of a check due the parents, and a draft presented to them in the charge of their child. Birth of the body is the budget of credit and debit accounts of karma.

The manner in which this budget of karma will be dealt with depends on the indwelling ego, the maker of the budget, who may carry along or change the accounts during the life of that body. A physical life may be led in accordance with the tendencies due to birth and environment, in which case the indweller honors the requirements of family, position and race, uses the credit which these give him and extends the accounts and contracts for similar continuing conditions; or one may change the conditions and cash all the credit which birth and position give him as the result of past works and at the same time refuse to honor the claims of birth, position and race. This explains the apparent contradictions where men seem ill-suited to their positions, where they are born in uncongenial surroundings, or are deprived of what their birth and position calls for.

Birth of a congenital idiot is the balancing of the accounts of the past actions of many lives, where there are only physical indulgences of the appetites and wrong action of the body. The idiot is the balance of an account of physical actions which are all debts and no credit. The congenital idiot has no bank account to draw on because all physical credits have been used up and abused; the result is the total loss of the body. There is no indwelling self-conscious I am I, ego, in the body of a congenital idiot, as the ego which should have owned the body has lost and failed in the business of life and has no physical capital to work with, having wasted and abused his capital and credit.

An idiot who becomes such after birth may not have become entirely cut off and separated from its ego; but whether or not such is the case, one who becomes an idiot after birth arrives at that state as the result of former lives of carelessness, sense-indulgence, love of pleasure, and dissipation, and where the care and cultivation of the mind in connection with the principles of right living have been omitted. Such anomalies, as idiots who have some one faculty abnormally developed as, for instance, one who is idiotic in everything in life other than, say, mathematics, is one who, as a mathematician, has neglected all bodily laws, indulged in the senses, and developed some abnormal tendency of the sex, but who has carried on his study and devoted himself to mathematics. The musical idiot is one whose lives have been given up similarly to the senses, but some of whose time has been employed nevertheless in the study of music.

Life in the body has a double purpose: it is a nursery for baby egos and a school for the more advanced. As a nursery for

the infant mind, it offers means by which the mind may experience the conditions and vicissitudes of life in the world. In this nursery the classes are graded from the stupid, dull and indolent, born in a suitable environment, to the sensitive, light-hearted, vivacious, quick-witted, pleasure-loving, idlers of society. All grades of the nursery are passed through; each affords its pleasures and its pains, its joys and its sufferings, its loves and hatreds, its true and its false, and all sought after and inherited by the inexperienced mind as a result of its works.

As a school for the more advanced, life in the world is more complicated, and, therefore, more factors enter into the requirements of birth of the more advanced than in the case of the simple-minded. There are many requirements of birth in the school of knowledge. These are determined by the particular work of the present life, which is a continuation or completion of the work of the past. Birth by obscure parents in an out of the way place, where the necessities of life are obtained with great difficulties and much effort, birth in an influential family, well stationed and near a large city, birth under conditions which from the start throw the ego on its own resources, or birth where the ego enjoys a life of ease and afterwards meets with reverses of fortune requiring it to develop latent strength of character or latent faculties will provide the opportunities and offer the means necessary for the work in the world which the ego of that body has to perform. Birth, either in the school of knowledge or in the nursery department, is a payment received and an opportunity to be used.

The kind of the body which is born is the kind of body the ego has earned and which is the result of the past works. As to whether the new body is diseased or healthy depends on the abuse or care which was given to the ego's past body. If the body inherited is healthy it means that the rules of physical health have not been disobeyed. A healthy body is the result of obedience to the laws of health. If the body is sickly or diseased, that is the result of disobedience to or of an attempt to break the laws of physical nature.

A healthy or diseased body is primarily and ultimately due to the use or abuse of the sex function. The lawful use of sex produces a healthy body of sex (♂). The abuse of sex produces a body with disease determined by the nature of the abuse. Other causes of health and disease are the proper or improper use made of food, water, air, light, exercise, sleep and habits

of living. So, for instance, constipation is caused by lack of exercise, laziness of body, inattention to proper alimentation; consumption is caused by such vegetable foods as cannot be digested and assimilated by the body and which cause yeasty deposits and fermentation, by cramping and not exercising the lungs, and by exhaustion of the vital force; kidney and liver, stomach and bowel diseases are also caused by abnormal desires and appetites, by improper foods, lack of exercise and the not drinking of enough water between meals to irrigate and cleanse the organs. If tendencies to these disorders exist when life is ended, they are brought into or appear later in the new life. All such affections of the body as soft bones, bad teeth, imperfect sight with drooping, heavy or diseased eyes, cancerous growths, are due to the causes mentioned which were generated either in the present or in a former life and are manifested in the present body either from birth or develop later on in life.

Physical traits, habits, features and inclinations, may be clearly those of one's parents and especially so in early youth, but primarily all these are due to and expressive of the thoughts and inclinations of one's previous lives. Though these thoughts and inclinations may be modified or accentuated by the tendencies or inclinations of the parents, and though sometimes close association causes the features of two or more persons to resemble each other, yet all is regulated by one's karma. In proportion to the strength of character and individuality the features and expression will be one's own.

The features and form of the body are true records of the character which made them. Lines, curves and angles in their relation to each other are the written words which the thoughts and actions have made. Each line is a letter, each feature a word, each organ a sentence, each part a paragraph, all of which make up the story of the past as written by the thoughts in the language of the mind and expressed in the human body. The lines and features are changed as the mode of thinking and action changes.

All forms of grace and beauty as well as those which are grim, ghastly, disgusting and hideous are the results of thought put into action. For instance, beauty is expressed in a flower, in the coloring and form of a bird or tree, or a girl. The forms of nature are the physical expressions and results of thought, thought acting on the life matter of the world gives form to the



otherwise formless matter, as sound causes fine particles of dust to become grouped in definite, harmonious forms.

When one sees a woman whose face or figure is beautiful it does not mean that her thought is as beautiful as her form. It is oftentimes quite the reverse. The beauty of most women is the elemental beauty of nature which is not the result of the direct action of the indwelling mind. When the individuality of the mind does not oppose nature in the building up and coloring of the form the lines are well rounded and graceful, the form is beautiful to look at, and the features are even and well adjusted as the particles which are grouped together in symmetrical regularity by the sound. This is the elemental beauty. It is the beauty of the flower, the lily or rose. This elemental beauty is to be distinguished from the beauty caused by an intelligent and virtuous mind.

The beauty of the lily or rose is elemental. It does not in itself express intelligence, neither does the face of an innocent girl. This is to be distinguished from beauty as the result of a strong, intelligent and virtuous mind. Such are seldom seen. Between the two extremes of the beauty of elemental innocence and of wisdom are faces and forms of innumerable grades of homeliness, strength and beauty. When the mind is used and cultivated the elemental beauty of face and figure is lost. The lines become harder and more angular. Thus we see the difference between the features of man and woman. When woman begins to use the mind the soft and graceful lines are lost. The lines of the face become more severe and this continues during the process of the training of her mind, but when the mind is at last under control and its forces are wielded skillfully, the severe lines are again changed, softened and express the beauty of peace which comes as the result of a cultured and refined mind.

Peculiarly formed heads and features are the results immediate or remote of the action and use of the mind. Bumps, bulges, abnormal distortions, angles, and features expressing fierce hatred, lamblike frolic, morbid or a natural love, cupidity and guile, craft and cunning, miserly secretiveness and inquisitiveness, are all the result of the thought of the ego put into physical actions. Features, form, and the health or disease of the body, is inherited as the physical karma which is the result of one's own physical action. They are continued or changed as the result of action.

The environment in which one is born is due to the desires and ambitions and ideals which he has worked for in the past, or is the result of that which he has forced upon others and which it is necessary for him to understand, or it is a means for the beginning of a new line of effort which his past actions have led up to. Environment is one of the factors by which physical conditions of life are brought about. Environment is not a cause in itself. It is an effect, but, as an effect, environment often gives rise to causes of action. Environment controls animal and vegetable life. At best, it can only affect human life; it does not control it. The human body born amidst a certain environment is there born because the environment furnishes the conditions and factors necessary for the ego and body to work in or through. Whereas, environment controls the animals, the human being changes his environment according to the power of his mind and will.

The physical body of the infant grows through childhood and develops into youth. Its manner of life, habits of body, breeding and the education it receives, are inherited as the karma of its works and are the capital with which to work in the present life. It enters into business, the professions, trades or politics, according to the tendencies of the past, and all of this physical karma is its destiny. Not the destiny arranged for it by some arbitrary power, being, or by force of circumstances, but the destiny which is the sum of some of its past works, thoughts and motives and is presented to it in the present.

Physical destiny is not irrevocable or unalterable. Physical destiny is only the field of action planned by one's self and prescribed by one's works. The work engaged in must be finished before the worker can be freed from it. Physical destiny is changed by a changing of one's thoughts according to a new or enlarged plan of action, and in working out the destiny already provided.

While physical action must be performed in order to produce physical karma, yet inaction at a time for action is equal to evil action, for by the omission of duties and the refusal to act when one should, one brings about unfavorable conditions which are the penalties of inaction. No one is nor can be in an environment or position where certain work is inevitable or natural, unless physical work has been done or left undone, which produced the environment and position.

Physical action is always preceded by thought, though it is not necessary that a like action must instantly follow a thought. For instance, one cannot murder, or steal, or commit any dishonest action without having had thoughts of murder, planned to steal or harbored dishonest thoughts. One who thinks of murder or theft or of lust will find a way to put his thoughts into action. If too cowardly or cautious a nature, he will become a prey to others' thoughts, or to the invisible inimical influences which may, even against his wish, possess him at some critical time and compel him to perform the kind of act which he had thought of as desirable but was too timid to execute. An action may be the result of thoughts impressed on the mind years before and will be done when the opportunity is offered; or an act may be performed in sleep as the result of long thought, for instance, a somnambulist may have thought of climbing along the eaves of a house, or along a narrow ledge of wall, or precipice, to obtain some coveted object, but, knowing the danger attending the physical action, he refrained from so doing. Days or years may pass before the conditions are ready, but the thought so impressed on the somnambulist may cause him, when in the sleep-walking state, to put the thought into action and climb dizzy heights and expose the body to dangers which ordinarily he would not have risked.

Physical conditions of the body such as blindness, the loss of limbs, lingering diseases producing physical pain, are the physical karma as the result of action or inaction. None of these physical conditions are accidents of birth, nor chance occurrences. They are the result of desire and thought in physical action, which action preceded the result, be it either immediately or remotely.

One whose unrestrained desires goad him into wrong sex action may transfer some terrible or lasting disease as the result of unlawful commerce. Frequently birth, with a body so diseased, is due to having inflicted such a malady on another, although knowing the possible and probable consequences of the action. Such physical result is harmful, but may also be beneficial. The physical body which is injured and has its health impaired, produces suffering and physical pain and distress of mind. The benefits to be derived are, that a lesson may be learned, and, if learned, will prevent future indiscretions for that particular life or for all lives.

The limbs and organs of the body represent organs or in-

strumentalities of great principles, powers and factors in the greater world. The organ or instrument of a cosmic principle cannot be misused without paying the penalty, for each one has these cosmic organs in order that he may put them to physical use to benefit himself or others. When these organs are used to injure others it is a more serious thing than at first appears: It is an attempt to break the laws and to upset the cosmic purpose or the plan in the universal mind by turning the individual against the whole which is the case when one injures another or himself, an action which is always punished.

The hands are the instruments or organs of the executive power and faculties. When these organs or faculties are misused or abused through physical action so as to seriously interfere with the rights of other members of the body or are used against the bodies or physical interests of others, one is deprived of the use of such a member. For instance, when one uses one of his limbs to abuse a physical body, in cruelly kicking or clubbing another, or in signing of an unjust order, or in unjustly and intentionally breaking, or cutting off another's arm, or when one subjects a limb or member of his own body to unjust treatment, the limb or member of his body will be lost to him either entirely or he may for a time be deprived of its use.

In the present life the loss of the use of a limb might result from slow paralysis, or in a so-called accident, or through the mistake of a surgeon. The result will be according to the nature of the injury inflicted on one's own or another's body. Immediate physical causes are not the real or ultimate causes. They are only the apparent causes. For instance, in the case of one who loses a limb by the unhappy mistake of a surgeon or nurse, the immediate cause of the loss is said to be carelessness or an accident. But the real and underlying cause is some past action of the patient, and it is in just payment for the same that he is deprived of the use of his limb. A surgeon too careless or inattentive of his patients will himself be a patient who suffers at the hands of other surgeons. One who breaks or loses his arm is one who caused another to suffer a like loss. The pain is suffered for the purpose of informing him as to how others have felt under similar conditions, to prevent him from repeating similar actions, and that he may value more the power which may be used through the member.

Blindness in this life may be the result of many causes in former lives such as carelessness, misuse of the sex function, the

misuse and exposure to unfavorable influences, or the deprivation of another of his sight. Former inordinate indulgence of sex may produce in this life paralysis of the body or of the optic nerve and parts of the eye. Former misuse or abuse of the eye as by overtaxing it or neglecting it may also produce blindness in the present life. Blindness at birth may be caused by having inflicted others with diseases of the sex or by having willfully or carelessly deprived another of his sight. The loss of sight is a most serious affliction and teaches the blind one the necessity of the care of the organ of sight, causes him to sympathize with others under a like affliction and teaches him to value the sense and power of sight, so as to prevent future afflictions.

Those who are born deaf and dumb are those who have willfully listened to and acted upon lies told by others and who have willfully wronged others by lying against them, by bearing false witness against them and causing them to suffer the consequences of the lie. Dumbness from birth may have its cause in the abuse of sex functions which deprived another of virility and speech. The lesson to be learned is truthfulness and honesty in action.

All deformities of the body are afflictions to teach the indwelling ego to refrain from the thoughts and actions which have produced such results and to make it understand and value the powers and uses to which the parts of the body may be put and to value physical health and physical wholeness of the body, so as to preserve it as a working instrument through which one may learn readily and attain to knowledge.

The possession of money, lands, property, is the result of actions performed in the present life or, if inherited, is the result of past actions. Physical labor, intense desire, and continued thought guided by the motive are the factors by which money is obtained. According to the predominance of any one of these factors or the proportion in the combination of them will depend the amount of money obtained. For instance, in the case of a laborer where little thought is used and desire is not directed carefully, much physical labor is required to earn money enough to eke out a scant existence. As the desire for money becomes more intense and more thought is given to the labor the laborer becomes more skilled and able to earn more money. When money is the object of desire the thought provides the means whereby it may be obtained, so that with much



thought and continued desire one acquires the knowledge of customs, values, and trade and by putting his knowledge into action he accumulates more money by his labor. If money is one's object, thought must be his means, and desire his force; wider fields are sought whereby money may be obtained, and greater opportunities are seen and taken advantage of. The man who has given time and thought and acquired knowledge in any field of action may pass an opinion and give a decision in a few minutes for which he receives as reward a large sum of money, whereas the laborer with little thought may work a life time for a comparatively small amount. To obtain vast sums of money one must make money the sole object of his life and sacrifice other interests to the obtainment of his object. Money is a physical thing, given value by mental consent. Money has its physical uses and as a physical thing money may be abused. According to the right or wrong use of money will one suffer or enjoy what money brings. When money is the sole object of one's existence he is unable to fully enjoy the physical things which it can provide. For instance, a miser who hoards his gold, is unable to enjoy the comforts and necessities of life which it is able to provide for him, and money makes him deaf to the cries of the suffering and sorrows of others, and to his own physical needs. He compels himself to forget the necessities of life, incurs the contempt and scorn of his fellows and often dies an ignoble or miserable death. Money again is the Nemesis which is the close and constant companion of those who pursue it. So one who finds pleasure in the hunt for money, continues until it becomes a mad chase. Giving all his thought to the accumulation of money, he loses other interests and becomes unsuited to them, and the more money he obtains the more furiously will he chase it to satisfy the interest of the chase. He is unable to enjoy the society of the cultured, the arts, sciences, and the world of thought from which he has been led away in the race for wealth. However wealthy, he will continue to make money from the dread of dying poor; or, if not afraid of dying poor, money furnishes him with possessions for which he has little or no use, such as treasures of literature and art which he cannot quite appreciate, with works of learning which he does not understand; it may place him in surroundings which do not feel like home; bring him into contact with people of culture and learning, with whom he does not feel at ease; frequently the long hours of thought and

labor required to amass his wealth have ruined his health, and he dies a disappointed man.

Money may open up other sources of sorrow or misery to the money hunter. The time spent by the hunter in the acquirement of money demands his abstraction from other things. He often neglects his home and wife and seeks the society of others. Hence the many scandals and divorces in families of the rich whose lives are devoted to society. They neglect their children, leave them to careless nurses. The children grow up and become idlers, inane society fools; dissipation and excesses are examples which the rich set others who are less fortunate, but who ape them. The offspring of such parents are born with weak bodies and morbid tendencies; hence it is noticed that tuberculosis and insanity and degeneracy are more frequent among the offspring of the rich than among those less favored by fortune, but who have some useful work to perform. In their turn these degenerate children of the rich are the money hunters of other days, who prepared like conditions for their children. The only relief from such karma will be for them to change their motives and to direct their thoughts into other channels than those of the money grabber. This may be done by using the money which was questionably amassed, for the benefit of others and thereby atoning in such measure as may be for the misdeeds in the acquirement of the wealth. Nevertheless, the physical suffering which one may have caused, the sufferings which he may have brought to others by outwitting and depriving them of their fortunes, and means of subsistence, must all be suffered by him—if he cannot appreciate them at once and atone to the degree that circumstances will permit.

One who has no money is one who has not given his thought, desire and action to the obtaining of money, or if he has given these and still has no money, it is due to his having wasted the money which he has earned. One cannot spend his money and have it too. One who values the pleasures and indulgences which money can buy and uses all his money for the procurement of these must be without money at some time and feel the need of it. The abuse of money brings poverty. The right use of money brings honest wealth. Money honestly procured provides the physical conditions for comfort, enjoyment and work for self and others. One who is born of wealthy parents or who inherits money has earned it by the combined action of his thought and his desires and the present inheritance is the payment for

his past work. There is no accident of wealth and inheritance by birth. Inheritance is the payment for past actions, or the means by which infant minds are provided with an education in the nursery department in the school of life. This is often seen in the cases of foolish children of wealthy men who, unheeding the work of the parent and not knowing the value of money, spend recklessly that which the parent earned with difficulty. The rule by which one may observe to which class one born with or inheriting wealth belongs, is to see what he does with it. If he uses it for pleasure only, he belongs to the infant class. If he uses it to get more money or to gratify his ambitions or to gain knowledge and work in the world, he belongs to the school of knowledge.

Those who inflict injury on others, who willfully do harm to others and who inveigle others into plots where physical suffering results and who seem to benefit from the wrong done to the others and to enjoy the proceeds of ill-gotten gains, do not really enjoy what they have wrongfully obtained even though they may seem to enjoy. They may live out their life and seem to benefit and enjoy what they have wrongfully obtained. But this is not the case, because the knowledge of the wrong is still with them; from it they cannot escape. Incidents in their private life will cause them suffering while they live, and at rebirth the karma of their deeds and actions is called down upon them. Those who suddenly suffer reverses in fortune are those who in the past have deprived others of their fortune. The present experience is the lesson necessary to make them feel the physical want and suffering which loss of fortune brings and to sympathize with others who experience it, and it should teach the one so suffering to guard against like offences in the future.

Who is unjustly sentenced and serves a term of imprisonment is he who in a previous life or the present has caused others to be deprived unjustly of their liberty; he suffers the imprisonment in order that he might experience and sympathize with such sufferings of others and avoid the false accusation of others, or causing others to be imprisoned and punished by the loss of their liberty and health in order that some hatred or envy or passion of his might be gratified. Born criminals are the successful thieves in past lives who appeared to succeed in plundering or defrauding others without suffering the consequences of the law, but who are now paying up the old debts which they have incurred.

Those who are born in poverty, who feel at home in poverty and who make no effort to overcome their poverty are the feeble-minded, ignorant, and indolent ones, who have done little in the past and have little in the present. They are driven by the lash of hunger and want or are attracted by the ties of affection to work as the only means of escaping the dull treadmill of poverty. Others born in poverty with ideals or talents and great ambitions are those who have ignored physical conditions and have indulged in day dreaming and in castle building. They work out of the conditions of poverty when they apply their talents and work to attain their ambitions.

All phases of physical suffering and happiness, physical health and disease, the gratification of physical strength, ambition, position and endowment in the world offer the experience necessary to the understanding of the physical body and the physical world, and will teach the indwelling ego how to make the best uses of the physical body, and to do with it that work which is its particular work in the world.

(To be Continued.)

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Thus though Tradition may have but one root, it grows like a Bauman, into a whole overarching labyrinth of trees. Or rather might we say, it is a Hall of Mirrors, where in pale light each mirror reflects, convexly or concavely, not only some real Object, but the Shadows of this in other mirrors; which again do the like for it: till in such reflection and re-reflection the whole immensity is filled with dimmer and dimmer shapes; and no firm scene lies around us, but a dislocated, distorted chaos, fading away on all hands, in the distance, into utter night.

—Carlyle, *The Nibelungen Lied*.

Once, Epicurus had his Zeno; and if the herd of mankind have at all times been the slaves of Desire, drudging anxiously for their mess of pottage, or filling themselves with swine's husks,—earnest natures were not wanting who, at least in theory, asserted for their kind a higher vocation than this; declaring, as they could, that man's soul was no dead Balance for "motives" to sway hither and thither, but a living, divine Soul, indefeasibly free, whose birthright it was to be the servant of Virtue, Goodness, God, and in such service to be blessed without fee or reward.

—Carlyle, *Schiller*.

## SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN IN

“SARTOR RESARTUS.”

BY BENO B. GATTELL.

*Continued from page 225.*

**A**ND now we shall, omitting the passages interspersed in humorous and quaint vein, follow the fire soul in its fire storms and tortures, doubts and inner victories on to The Path. He was of a passive nature in his childhood and youth.

“Only at rare intervals did the young soul burst forth into fire-eyed rage, and, with a stormfulness (*Ungestüm*) under which the boldest quailed, assert that he too had Rights of Man, or at least of Mankin.”

In the third year of the gymnasie period Father Andreas seems to have died, and surpassing strange were the thoughts which this event occasioned in the young scholar's mind.

“The dark bottomless Abyss, that lies under our feet, had yawned open; the pale kingdoms of Death, with all their innumerable silent nations and generations, stood before him; the inexorable word, NEVER! now first showed its meaning. My Mother wept, and her sorrow got vent; but in my heart there lay a whole lake of tears, pent-up in silent desolation. Nevertheless the unworn Spirit is strong; Life is so healthful that it even finds nourishment in Death; these stern experiences, planted down by Memory in my Imagination, rose there to a whole cypress-forest, sad but beautiful; waving with not unmelodious sighs, in dark luxuriance, in the hottest sunshine, through



long years of youth:—as in manhood also it does, and will do; for I have now pitched my tent under a Cypress-tree; the Tomb is now my inexpugnable Fortress, ever close by the gate of which I look upon the hostile armaments, and pains and penalties of tyrannous Life placidly enough, and listen to its loudest threatenings with a still smile. O ye loved ones, that already sleep in the noiseless Bed of Rest, whom in life I could only weep for and never help; and ye, who wide-scattered still toil lonely in the monster-bearing Desert, dyeing the flinty ground with your blood,—yet a little while, and we shall all meet THERE, and our Mother's bosom will screen us all; and Oppression's harness, and Sorrow's fire-whip, and all the Gehenna Bailiffs that patrol and inhabit ever-vexed Time, cannot thenceforth harm us any more!"

#### THE UNIVERSITY.

In the bag Sagittarius we see him a university man. The university training he properly designates as a poisoned victual worse than hunger. These are some of the thoughts he later set down concerning the hide-bound blockhead teaching of the German university course, with its "vain jargon of controversial Metaphysic" and "mechanical Manipulation falsely named Science."

"Besides all this, we boasted ourselves a Rational University; in the highest degree hostile to Mysticism; thus was the young vacant mind furnished with much talk about Progress of the Species, Dark Ages, Prejudice, and the like; so that all were quickly enough blown out into a state of windy argumentativeness; whereby the better sort had soon to end in sick, impotent Scepticism; the worser sort explode (*crepiren*) in finished Self-conceit, and to all spiritual intents become dead. But this too is portion of mankind's lot. If our era is the Era of Unbelief, why murmur under it; is there not a better coming, nay come?

"And yet, in such winter-seasons of Denial, it is for the nobler-minded perhaps a comparative misery to have been born, and to be awake and work; and for the duller

a felicity, if, like hibernating animals, safe-lodged in some Salamanca University, or Sybaris City, or other superstitious or voluptuous Castle of Indolence, they can slumber-through, in stupid dreams, and only awaken when the loud-roaring hailstorms have all done their work, and to our prayers and martyrdoms the new Spring has been vouchsafed,

“ ‘The hungry young,’ he says, ‘looked up to their spiritual Nurses; and, for food, were bidden eat the east-wind.’ ”

“ Thus from poverty does the strong educe nobler wealth; thus in the destitution of the wild desert does our young Ishmael acquire for himself the highest of all possessions, that of Self-help. Nevertheless a desert this was, waste, and howling with savage monsters. Teufelsdröckh gives us long details of his ‘fever-paroxysm of Doubt’; his Inquiries concerning Miracles, and the Evidences of religious Faith; and how ‘in the silent night-watches, still darker in his heart than over sky and earth, he has cast himself before the All-seeing, and with audible prayers cried vehemently for Light, for deliverance from Death and the Grave. Not till after long years, and unspeakable agonies, did the believing heart surrender; sink into spell-bound sleep, under the nightmare, Unbelief; and, in this hag-ridden dream, mistake God’s fair living world for a pallid, vacant Hades and extinct Pandemonium.’ ”

This describes the fate of the university man. However enthusiastic he might be, owing to his early religious training, he is compelled to renounce religious belief in the face of materialistic instruction, which fashions for him God’s fair living world into a “pallid, vacant Hades and extinct Pandemonium.” His belief in a hereafter is taken from him and nothing is given in return. He must live for pleasure, strive for material ends, only to meet opposition and defeat at every turn. Life has no meaning; the universe, according to materialism, is destroyed and returns to chaos; all the suffering and efforts of humanity have no ultimate purpose. This agnosticism is a poor exchange for the trust in a divine guidance and rulership of this inexplicable world which is furnished by a religion, no matter how infantile

its conceptions. Such university training stamps out all religious instinct in man or throws man back on himself and causes him to arise with a new faith superior to the old, and born from the doubts and mental struggles through which he passes. Such was the effect upon Teufelsdröckh.

“ ‘But through such Purgatory pain,’ continues he, ‘it is appointed us to pass; first must the dead Letter of Religion own itself dead, and drop piecemeal into dust, if the living Spirit of Religion, freed from this its charnel-house, is to arise on us, newborn of Heaven, and with new healing under its wings.’ ”

To this the reviewer remarks:

“To which Purgatory pains, seemingly severe enough, if we add a liberal measure of Earthly distresses, want of practical guidance, want of sympathy, want of money, want of hope; and all this in the fervid season of youth, so exaggerated in imagining, so boundless in desires, yet here so poor in means,—do we not see a strong incipient spirit oppressed and overloaded from without and from within; the fire of genius struggling-up among fuel-wood of the greenest, and as yet with more of bitter vapour than of clear flame?”

#### BEGINNING A CAREER.

“ ‘Not what I Have,’ reads one of the passages in the autobiography, ‘but what I Do is my Kingdom. To each is given a certain inward Talent, a certain outward Environment of Fortune; to each, by wisest combination of these two, a certain maximum of Capability. But the hardest problem were ever this first: To find by study of yourself, and of the ground you stand on, what your combined inward and outward Capability specially is. For, alas, our young soul is all budding with Capabilities, and we see not yet which is the main and true one. Always too the new man is in a new time, under new conditions; his course can be the *fac-simile* of no prior one, but is by its nature original. And then how seldom will the outward Capability fit the inward: though talented wonder-

fully enough, we are poor, unfriended, dyspeptical, bashful; nay what is worse than all, we are foolish. Thus, in a whole imbroglio of Capabilities, we go stupidly groping about, to grope which is ours, and often clutch the wrong one: in this mad work must several years of our small term be spent, till the purblind Youth, by practice, acquire notions of distance, and become a seeing Man.' "

Whereat observes the reviewer, friendly communion there could not be between Teufelsdröckh and the young *Auscultators*; that is, lawyers who had passed their intermediate examination and had obtained a position, and who had "Sense neither for the high nor for the deep, nor for aught human or divine, save only for the faintest scent of coming preferment," for:

"Already has the young Teufelsdröckh left the other young geese; and swims apart, though as yet uncertain whether he himself is cygnet or gosling."<sup>13</sup>

By slow degrees he reached an Assessorship, an underpaid government position, and moved among aesthetic teas, musical and literary dilettanti, "like a hungry lion invited to a feast of chickenweed."

#### THE INNER LIFE.

" 'The Universe,' says Teufelsdröckh, 'was as a mighty Sphinx-riddle, which I knew so little of, yet must rede, or be devoured. In red streaks of unspeakable grandeur, yet also in the blackness of darkness, was Life, to my too-unfurnished Thought, unfolding itself. A strange contradiction lay in me; and I as yet knew not the solution of it; knew not that spiritual music can spring only from discords set in harmony.' "

#### ROMANCE.

Teufelsdröckh fell in love. His views are always noble, sublime and seeking, as we have already plainly seen, in the finite

<sup>13</sup>Note the parallel in Hans Christian Andersen's significant fairy tale, "The Ugly Little Duckling."

a manifestation of the infinite. In the other sex, he sees the infinite meet a man or woman and reveal itself."

" 'If in youth,' writes Teufelsdröckh once, 'the Universe is majestically unveiling, and everywhere Heaven revealing itself on Earth, nowhere to the Young Man does this Heaven on Earth so immediately reveal itself as in the Young Maiden.' "

And where will one find a nobler sentiment more sublimely expressed than in the following, one of the sky messenger's lofty reflections at this time of his life?

" 'Happy season of virtuous youth, when shame is still an impassable celestial barrier; and the sacred air-cities of Hope have not shrunk into the mean clay-hamlets of Reality; and man, by his nature, is yet infinite and free!' "

Shame was a feeling Carlyle ever looked upon as a protection, under which great and noble faculties could develop in Man. So Teufelsdröckh, later in his book, mentions shame as a "mystic grove-encircled shrine for the Holy in man."

From multifarious documents in the bag Capricorn it appears that he was heartily and frantically in love.

The reviewer sums up:

"Poor Teufelsdröckh! it is clear to demonstration thou art smit: the Queen of Hearts would see 'a man of genius' also sigh for her; and there, by art-magic, in that preternatural hour, has she bound and spellbound thee. 'Love is not altogether a Delirium,' says he elsewhere; 'yet has it many points in common therewith. I call it rather a discerning of the Infinite in the Finite, of the

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"One of the most beautiful passages describing philosophically the divine as revealed to one human being through another of the other sex will be found in Henry Borel's *Wu Wei* (p. 47): "I know well what it was," said the sage. "It was Beauty, the earthly form of the formless Tao, calling up in thee the rythm of that movement by which thou wilt enter into Tao. Thou mightest have experienced the same at sight of a tree, a cloud, a flower. But because thou art human, living by desire, therefor to thee it could only be revealed through another human being, a woman—and because, also, that form is to thee more easily understood, and more familiar. And since desire did not allow the full upgrowth of a pure contemplation, therefor was the rythm within thee wrought up to be a wild tempest, like a storm-thrashed sea that knows not whither it is tending. The inmost essence of the whole emotion was not love, but Tao."



Idea made Real; which discerning again may be either true or false, either seraphic or demoniac, Inspiration or Insanity. But in the former case, too, as in common Madness, it is Fantasy that superadds itself to sight; on the so petty domain of the Actual plants its Archimedes-lever, whereby to move at will the infinite Spiritual.' "

The love mania came to an end and the reviewer winds it up in this manner:

"Thick curtains of Night rushed over his soul, as rose the immeasurable Crash of Doom; and through the ruins as of a shivered Universe was he falling, falling, towards the Abyss."

As a less philosophical reader might have supposed, Teufelsdröckh does not "establish himself in Bedlam; begin writing Satanic Poetry; or blow out his brains." He quietly lifts his pilgrim staff and begins a perambulation and circumambulation of the terraqueous Globe, emblematic of the journeys which one usually takes before being initiated.

#### HIS PILGRIMAGE TO THE PATH.

His world pilgrimage is actual and also figurative, in so far as he is a pilgrim in the unknown realms of his soul world.

It seems that the little love idyll with the Flower Goddess is emblematical rather than real, and stands for any desire-storm that sends the aspirant for immortality and infinity "vibrating everywhere between the highest and the lowest levels."

" 'A nameless Unrest,' says Teufelsdröckh, 'urged me forward; to which the outward motion was some momentary lying solace. Whither should I go? My Load-stars were blotted out; in that canopy of grim fire shone no star. Yet forward must I; the ground burnt under me; there was no rest for the sole of my foot. I was alone, alone! Ever too the strong inward longing shaped Fantasms for itself: towards these, one after the other, must I fruitlessly wander. A feeling I had, that for my fever-thirst there was and must be somewhere a healing Fountain. To many fondly imagined Fountains, the Saints'

Wells of these days, did I pilgrim; to great Men, to great Cities, to great Events: but found there no healing. In strange countries, as in the well-known; in savage deserts, as in the press of corrupt civilization, it was ever the same: how could your Wanderer escape from—*his own Shadow*? Nevertheless still Forward! I felt as if in great haste; to do I saw not what. From the depths of my own heart, it called to me, Forwards! The winds and the streams, and all Nature sounded to me, Forwards!’ ”

A man's shadow stands not only for the foreboding of the effects of his past generally, but may be, as possibly in this case, an actual entity or entities, the dregs and lees of past lives, his desire-bodies which—under circumstances having not exhausted their energies—are yet in existence when the real man reincarnates; and then being drawn to him by a subtle affinity and attraction, try to fasten on to him, haunt him, as his own devil, with their dimly felt presence and suggest to him as his thoughts, *their* desires. From these shadows a neophyte must free himself if he will remain on The Path.

Referring to the occult teaching that one who seeks The Path or is on The Path, though he may not know whence is to come his sustenance for the morrow will yet, though it may be at the last and critical moment, find the mere necessities of life not failing him—provided however he clings to his resolve, clings to The Path, even if by his eyelids—we may understand:

“ ‘How I lived,’ writes he once: ‘Friend, hast thou considered the “rugged all-nourishing Earth,” as Sophocles well names her; how she feeds the sparrow on the housetop, much more her darling, man? While thou stirrest and livest, thou hast a probability of victual. My breakfast of tea has been cooked by a Tartar woman, with water of the Amur, who wiped her earthen kettle with a horse-tail. I have roasted wild-eggs in the sand of Sahara; I have awakened in Paris *Estrapades* and Vienna *Malzleins*, with no prospect of breakfast beyond elemental liquid. That I had my Living to seek saved me from Dying—by suicide. In our busy Europe, is there not an everlasting demand for Intellect, in the chemical, mechanical, political, religious, educational, commercial departments? In Pagan countries, cannot one write *Fetishes*? Living! Little

knowest thou what alchemy is in an inventive Soul; how, as with its little finger, it can create provision enough for the body (of a Philosopher); and then, as with both hands, create quite other than provisions; namely, spectres to torment itself withal.' ”

Summing up from the contents of the bags marked in China ink Capricorn and Aquarius, the editor says:

“We behold him, through those dim years, in a state of crisis, of transition: his mad Pilgrimings, and general solution into aimless Discontinuity, what is all this but a mad Fermentation; wherefrom, the fiercer it is, the clearer product will one day evolve itself?

“Such transitions are ever full of pain: thus the Eagle when he moults is sickly; and, to attain his new beak, must harshly dash-off the old one upon the rocks. What Stoicism soever our Wanderer, in his individual acts and motions, may affect, it is clear that there is a hot fever of anarchy and misery raging within; convulsions of which flash out: as, indeed how could there be other? Have we not seen him disappointed, bemocked of Destiny, through long years?

“‘Doubt had darkened into Unbelief,’ says he; ‘shade after shade goes grimly over your soul, till you have the fixed, starless, Tartarean black.’ To such readers as have reflected, what can be called reflecting, on man’s life, and happily discovered, in contradiction to much Profit-and-Loss Philosophy, speculative and practical, that Soul is *not* synonymous with Stomach; who understand, therefore, in our Friend’s words, ‘that, for man’s well-being, Faith is properly the one thing needful; how, with it, Martyrs, otherwise weak, can cheerfully endure the shame and the cross; and without it, Worldlings puke-up their sick existence, by suicide, in the midst of luxury’: to such it will be clear that, for a pure moral nature, the loss of his religious Belief was the loss of everything. Unhappy young man! All wounds, the crush of long-continued Destitution, the stab of false Friendship and of false Love, all wounds in thy so genial heart, would have healed again, had not its life-warmth been withdrawn. Well might he exclaim, in his wild way: ‘Is there no God,

then; but at best an absentee God, sitting idle, ever since the first Sabbath, at the outside of His Universe, and seeing it go? ”

“Thus has the bewildered Wanderer to stand, as so many have done, shouting question after question into the Sibyl-cave of Destiny, and receive no Answer but an Echo. It is all a grim Desert, this once-fair world of his; wherein is heard only the howling of wild-beasts, or the shrieks of despairing, hate-filled men; and no Pillar of Cloud by day, and no Pillar of Fire by night, any longer guides the Pilgrim. To such length has the spirit of Inquiry carried him.”

“Pitiful enough were it, for all these wild utterances, to call our Diogenes wicked. Unprofitable servants as we all are, perhaps at no era of his life was he more decisively the Servant of Goodness, the Servant of God, than even now when doubting God’s existence. ‘One circumstance I note,’ says he, ‘after all the nameless woe that Inquiry, which for me, what it is not always, was genuine Love of Truth, had wrought me, I nevertheless still loved Truth, and would bate no jot of my allegiance to her. “Truth!” I cried, “though the Heavens crush me for following her: no Falsehood! though a whole celestial Lubberland were the price of Apostasy.” ’ ”

“Putting all which external and internal miseries together, may we not find in the following sentences, quite in our Professor’s still vein, significance enough? From Suicide a certain aftershine (*Nachschein*) of Christianity withheld me: perhaps also a certain indolence of character; for, was not that a remedy I had at any time within reach? Often, however, was there a question present to me: Should some one now, at the turning of that corner, blow thee suddenly out of Space, into the other World, or other No-world by pistol-shot,—how were it? On which ground, too, I have often, in seastorms and sieged cities and other death-scenes, exhibited an imperturbability, which passed, falsely enough, for courage.”

“‘So had it lasted,’ concludes the Wanderer, ‘so had it lasted, as in bitter protracted Death-agony, through

long years. The heart within me, unvisited by any heavenly dewdrop, was smouldering in sulphurous, slow-consuming fire. Almost since earliest memory I had shed no tear; or once only when I, murmuring half-audibly, recited Faust's Deathsong, that wild *Selig der den er im Siegesglanze findet* (Happy whom he finds in Battle's splendor,) and thought that of this last Friend even I was not forsaken, that Destiny itself could not doom me not to die. Having no hope, neither had I any definite fear, were it of Man or of Devil; nay, I often felt as if it might be solacing, could the Arch-Devil himself, though in Tartarean terrors, but rise to me, that I might tell him a little of my mind. And yet, strangely enough, I lived in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what: it seemed as if all things in the Heavens above and the Earth beneath would hurt me; as if the Heavens and the Earth were but boundless jaws of a devouring monster, wherein, I, palpitating, waited to be devoured.' "

These descriptions of the trials of the neophyte, while in the world and trying to be not of it, which have here been gathered together from various portions of the book, in which they appear only to be interrupted by weighty philosophical considerations and seemingly harsh criticisms of the incomprehensible Teufelsdröckh, and by humorous sidelights, are masterpieces of Thomas Carlyle. Perhaps he wrote them from experiences through which his fire soul had to pass. These sore trials are in their great number, variety, intensity, yet keener and heavier when it is considered that one with the fine sensibilities of Teufelsdröckh-Diogenes was made to feel them.

The indefinite fear is an experience of everyone; but not to everyone does it appear as it did to Carlyle. In order to conquer fear it must be met, as he says, by defiance. Fear drives, as Teufelsdröckh was driven, through all the experiences of a life,—aye, through life after life of experience. Fear drives man up and down, and around the ends of the world. Running away from himself in the wish to escape himself while still ever hoping to know himself, he can neither escape himself nor the things he fears. This indefinite, pining fear is a "dweller on the threshold" which he must subdue or pass before he can earn his right to freedom.



Fear is the shadow of man's own mistakes, the shadow of his own ignorance, which he discovers as he continues to live. The faster he flees from ignorance of himself, the faster the shadow follows, until like Teufelsdröckh he can go no farther; then at the end of the chase he turns on his enemy, fear, faces it, protests and puts the questions which Teufelsdröckh asked in Paris in the little street of *Saint-Thomas de l'Enfer*. This is an important event in the life of a "wanderer." Carlyle calls it the most important transaction in life. When the wanderer defies and fearlessly looks at fear—it vanishes. As a shadow caused by the light of a lamp disappears with the rising light of the sun, so does the shadow, fear, caused by one's ignorance disappear in the light of reason. Then one ceases to be a wanderer and becomes a Child of Freedom, a Son of Light. So it was with Teufelsdröckh. Ever when the poor, hunted and haunted one says: "I stand. Do your worst. I will live on, will endure all things that come to me: they are mine"—there comes a new influx of mind. It brings with it the fearlessness Carlyle speaks of. This it is that Carlyle calls "Spiritual New-Birth or Baphometric Fire-baptism." The influx of mind is the more complete incarnation or immersion of mind, which is signified by the word baptism. A physical, animal body is a man in proportion to the degree that the higher mind is immersed or incarnated in him.

But now the hour of his liberation arrives:

"Full of such humour, and perhaps the miserablest man in the whole French Capital or Suburbs, was I, one sultry Dogday, after much perambulation, toiling along the dirty little *Rue Saint-Thomas de l'Enfer*, among civic rubbish enough, in a close atmosphere, and over pavements hot as Nebuchadnezzar's Furnace; whereby doubtless my spirits were little cheered; when, all at once, there rose a Thought in me, and I asked myself:

"What art thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! what is the sum-total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then;

I will meet it and defy it!' And as I so thought, there rushed like a stream of fire over my whole soul; and I shook base Fear away from me forever. I was strong, of unknown strength; a spirit, almost a god. Ever from that time, the temper of my misery was changed: not Fear or whining Sorrow was it, but Indignation and grim fire-eyed Defiance."

" 'Thus had the Everlasting No (*das ewige Nein*) pealed authoritatively through all the recesses of my Being, of my Me; and then was it that my whole Me stood up, in native God-created majesty, and with emphasis recorded its Protest. Such a protest, the most important transaction in Life, may that same indignation and Defiance, in a psychological point of view, be fitly called. The Everlasting No had said: Behold, thou art fatherless, out-cast, and the Universe is mine (The Devil's); to which my whole Me now made answer: "I am not thine, but Free, and forever hate thee!"

" 'It is from this hour that I incline to date my spiritual New-Birth, or Baphometric Fire-baptism; perhaps I directly thereupon began to be a Man.' "

This memorandum of Teufelsdröckh belongs into the bag marked with the sign of Capricorn, which is the sign of the Zodiac or degree of one who becomes conscious of his individuality, that is, conscious of himself as a distinct I-am-I-being, which may be even before full individuality or I-am-I-ness is attained.

However, one must pass beyond that "I hate thee" stage, which words Teufelsdröckh hurled at what he calls "The Everlasting No." Other names for The Everlasting No are ignorance, the devil, evil, desire. It is the prakriti, matter, which the Eastern ascetic abhors and spurns. Therein lies the weakness of the ascetic's philosophy. The "I hate thee" stage must be followed by the stage of "I will help thee," which the Eastern ascetic does not speak of and which Carlyle's Teufelsdröckh does not yet mention.

This is one of the most famous passages in the immortal work. After the fire-baptism he felt his own Freedom. The reviewer says: "For the fire-baptized soul, long so scathed and thunder-riven, here feels its own Freedom, which feeling is its Baphometric Baptism." He continues his pilgrimages, working

out his philosophy, distilled—as the essence from a mystic temperament which manifested even in youth at the Kubbach in wonderful flashes of insight, from great stress and hardships trying from all sides to subjugate him, from fire storms in his own nature alternating with doubt and despondency, from many sights and from much knowledge gained by him who, because of his great and sympathetic nature, lived in his own life, full though it was, the lives of hundreds whom he saw, and of whom he heard—and tested and preserved in “these mad shadow-hunting and shadow-hunted Pilgrimages of his” which were but some purifying “Temptation in the Wilderness, before his apostolic work could begin.” Then he has at last reached the Mountain and ascended it, the Mountain which has no summit:

“To me nothing seems more natural than that the Son of Man, when such God-giving mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish,—should be carried of the spirit into grim Solitudes, and there fronting the Tempter do grimdest battle with him; definitely setting him at naught, till he yield and fly. Name it as we choose: with or without visible Devil, whether in the natural Desert of rocks and sands, or in the populous moral Desert of selfishness and baseness,—to such Temptation are we all called. Unhappy if we are not! Unhappy if we are but Half-men, in whom that divine handwriting has never blazed forth, all-subduing, in true sun-splendour; but quivers dubiously amid meaner lights: or smoulders, in dull pain, in darkness, under earthly vapours! Our Wilderness is the wide World in an Atheistic Century; our forty Days are long years of suffering and fasting: nevertheless, to these also comes an end. Yes, to me also was given, if not Victory, yet the consciousness of Battle, and the resolve to persevere therein while life or faculty is left. To me also, entangled in the enchanted forests, demon-peopled, doleful of sight and of sound, it was given, after weariest wanderings, to work out my way into the higher sunlit slopes—of that Mountain which has no summit, or whose summit is ‘in Heaven only!’”

*To be Continued.*

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

By KNUT M. PAULI.

*Continued from Page 162.*

### VII.

#### THE SEVEN LINE NOTE SYSTEM.

TO make the geometrical system of music practical and facilitate the translation of notes into the ideas set forth in previous pages, it is necessary to introduce a new system of notes by the use of which the practical musician may be able to understand the doctrine of correspondence more quickly and thoroughly than with the usual five-line note system. The lines of the staff should express the real position of the notes in the *fundamental key-group*, and spaces left between the lines for the sharps and flats exactly as the latter exist in the chromatic scale. By the use of this system the difference between base and treble notes will disappear, and the signs for sharps (#) and flats (b) no longer be necessary. For instance, a white key on the piano will always correspond to a line, and the sharps and flats, or black keys, correspond to the spaces of the staff. By so simplifying the system, students of music will be able to play with a better understanding of the esoteric nature of music, and it will also make the teachings of music easier for beginners, especially as the seven line staff is thoroughly practical for ordinary music aside from any consideration as to its higher nature.

Figure 50 shows the symmetrical scale of the D key group. It will be noticed that the spaces between B and C, E and F, are

narrower than the other spaces, there being no sharp or flat between these notes. For all the other intervals, spaces are provided for sharps and flats. We have now only the diatonic scale or the D key-group in mind, later we will show the position and appearance of scales in other key-groups.

Figure 51 gives three octaves of the same scale, one below the staff, another on the staff, and the third above it. The notes below and above the staff correspond in their appearance exactly to the notes on the staff, which is expressed by the number of cross lines. For instance, the note B has one line through the head and one on the neck below the head, independent of its position below, upon or above the staff. The note D has one line through the head and three on the neck above or below the head, whichever seems to be more practical to write or print. Being the governing note, D is placed on the fourth or central line. The notes A and G outside the staff have both one line through the head representing respectively the first and the seventh line of the staff. To distinguish between the two, the cross line through A is thicker than that through G. The first line A of the staff is made thicker than the others; this is not necessary, although it is a help to the eye when several staves are put together.

Figure 52 gives the idea of direct twin notes where the two D's are blending into one note.

Figure 53 shows the indirect twin notes, each pair having an interior distance of three signs.

Figure 54 represents the polarized triangle and square. The advantage of the seven-line staff is here evident, and our previous theories can at once be put into practical music.

Figure 55 shows us the seven diatonic triple chords in the order of generation, and Figure 56 is in illustration of the seven *chord forms* of the lower major chord F A C.

The generation of the four key-scales in the fundamental or D key-group has been demonstrated in previous pages, and Figure 57 illustrates this process by way of notes on the seven-line staff. The two major fundamental scales created by ascending from F, and the two minor scales created by descending from B, form the square of the septenary. They have been shown in Figures 18 and 19 as spiral movements, one right hand outward from F, the other left hand inward from B. These two movements form the fundamental combination of notes, from where the science of music and universal harmony begin.



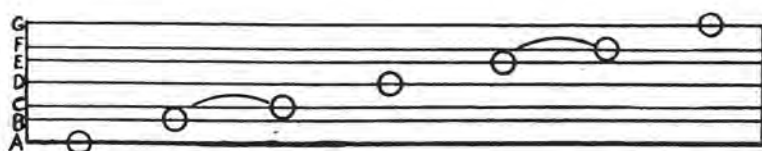


Figure 50.

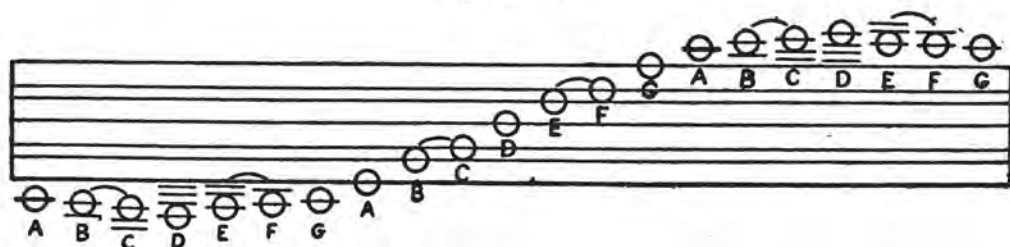


Figure 51.

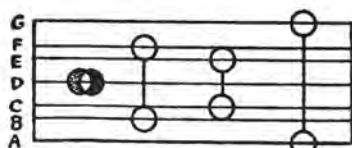


Figure 52.

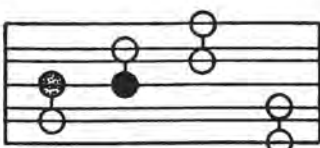


Figure 53.

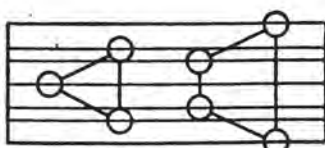


Figure 54.

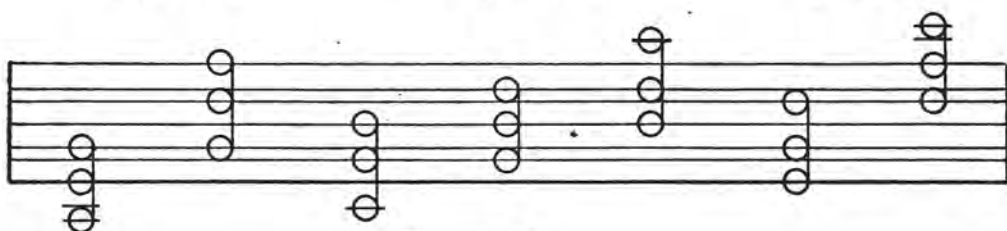


Figure 55.



Figure 56.

The question which now arises, is: what meaning is there in a process entirely opposite to the two movements which create the fundamental key-group? We know that a fourfold movement is possible, the cause and the effect of involution and evolution. B and F are the two poles guiding this movement. Repeating once more the four phases of the creating movement, they are:

1. Ascending from F, or right hand spiral outward.
2. Descending from F, or right hand spiral inward.
3. Ascending from B, or left hand spiral outward.
4. Descending from B, or left hand spiral inward.

The words *outward* and *inward* refer to the *lesser* centers of creation generally termed the atoms, and not to the universal centers. If referred to the universal centers, the motion represented by spirals should be the reverse to those given in this table. The outward or expanding motion illustrates the transmuting of gross matter into fine, or the evolution of matter into spirit, for there is an expansion in a molecule when breaking up into atoms, but at the same time this expanded lesser unit is said to move inward towards the realm of spirit or fine matter.

Now the center of a circle or spiral generally represents spirit, while the circumference symbolizes matter. The motion from F1 outward in Figure 18 should not be thought of as representing a motion or change from universal spirit-center to universal matter-circumference for the reverse is the case with the major or F motion; the drawing merely indicates the expanding process of the individual atom. There are really spirals within spirals, some outward and some inward, but the drawings would be too complicated were we to attempt to show this. Unfortunately, authors use the words involution and evolution differently, but this difficulty will disappear if we always bear in mind what center is referred to, the lesser atom or the greater cosmos. To show the whole plan, we may say that *the lesser expanding spirals of the major or refining process, all together move into a large universal spiral inward to spiritual spheres, and that the reverse is the case with the minor or condensing process.*

No. 1 was the major movement, No. 4 the minor movement of the fundamental key-group. No 2 and 3 have not yet been examined. They complete the system of music and harmony in creating all the sharps and flats, whereby the chromatic or twelvefold scale is formed. Of the seven white keys on the piano, two, B and F, belong to both groups of manifestation; that is, five white keys are created by process 1 and 4, and five black keys

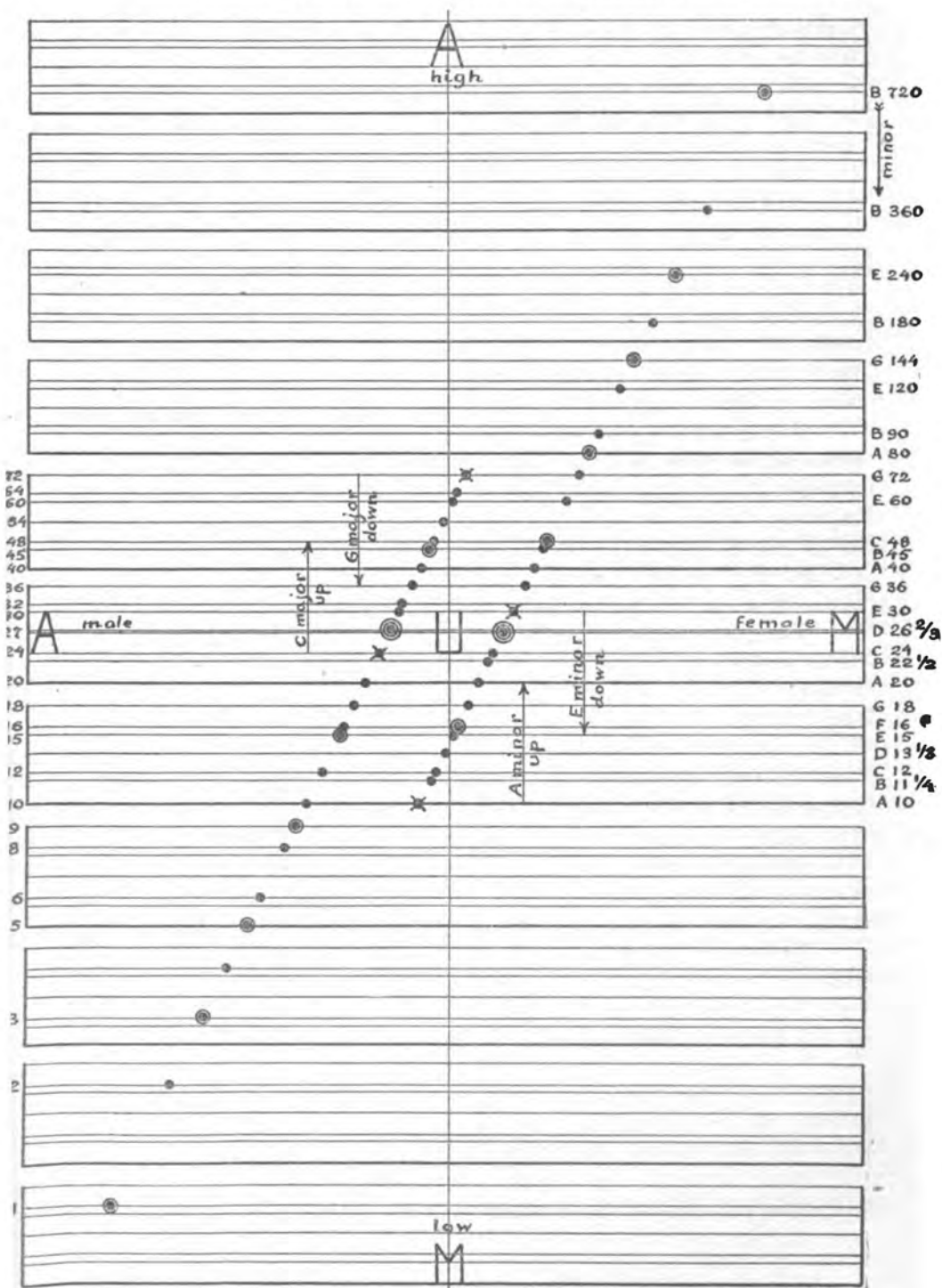


Figure 57.

from process 2 and 3. The musical zodiac or twelvefold creation of harmony is thus composed: five are manifested, five unmanifested and two partake of both, B and F. If we speak of the sevenfold manifestation, as of worlds or of planes, we should keep in mind that two of the seven are in half manifestation only, for the other halves are occupied in regulating the dormant condition of the unmanifested five. From this we judge that six are in manifestation and six not manifested, in order to maintain a just balance, but one of these six in either group belongs to the other. In order to strictly represent the creating process, the keys B and F should be half white and half black. If so, then the ordinary piano keys would illustrate perfectly the laws of manifestation as expressed by the deep science of the cosmic zodiac, mathematically given in the science of music.

Turning to Figure 43 all this will seem plain. The full lines running between the notes of the fundamental or D key-group, represent the manifestation or universal life, the dotted lines represent the "pralaya" or sleep of life, generally referred to as unmanifestation. Both groups emanate from B and F, the full as well as the dotted lines must run through B and F in order to form a sevenfold chain of harmonic triple chords.

The point opposite D in music is called G ( $\sharp$ ) or A ( $\flat$ ), in some countries Gis or As; this important point, which forms a square with the triangle B D F, is the other pivot of the full chromatic scale. The triangle B D F, or the creating word A U M, is reflected in the unmanifested Gis; in solid geometry the square seen on the paper is a *tetrad* or regular four-cornered pyramid, of which one corner is hidden behind the veil of life. The holy *Flame* which rules the soul initiation burns in this sacred tetrad; here begins the real secret science, which is made plain to all who understand the deep symbolism of solid geometry.

The seven line note system as here given is not an artificial system, it is a picture of the true process in nature. We hope that musicians will see how perfectly consistent it is, and use it as the basis on which to work.

*To be Continued.*

## THE APOSTLE PAUL.

BY ALEXANDER WILDER, M.D.

WHEN we accept the historic account of the origin and early promulgation of the Christian faith, we are required by consistency to ascribe its early promulgation chiefly to the apostle Paul. His Epistle to his disciples in Galatia is the oldest record which we possess of all the booklets of the New Testament, and the statements which are there made are positive and unequivocal. The Gospel which had been proclaimed by him, he affirms, was not by any human authorization. He did not receive it nor was he taught it by a man, but only by revelation of Jesus Christ. He is very strenuous accordingly in regard to its absolute genuineness. He will compromise nothing. What others were teaching was not the true doctrine. They were creating agitation and actually desiring to transform the gospel itself. "But," says he, "if we or an angel out from heaven teach a gospel different from what has been proclaimed to you, let him be anathema. As we have said before I now say again. If any one proclaims to you a gospel other than what you have already received let him be anathema." He was not seeking to obtain the approbation of anybody. That would be virtual apostasy. He does not, however, claim to have been a pioneer apostle. There were those, he acknowledges, who were apostles before him.

They, however, had made no schism or faction in the Jewish religion.

But they assembled weekly in the synagogue, they worshipped in the temple at Jerusalem and continued Jews in every sense of the term. James the Just, the head of the congregation, is mentioned by the Rabbi Eliezar ben Hyrkainus as "a man of Kephar-Sekania, one of the pupils of Jesus of Nazareth." He and his associates believed, as did other Israelites, in the obligatory character of the Law of Moses and adhered tenaciously to the technical ceremonies. Indeed, it is apparent that neither Jesus nor the apostles had ever planned to establish a sect apart from orthodox Judaism.

The Gospels, it is true, contain many accounts of disputes



between Jesus and the Jewish teachers, "the Scribes and Pharisees," but unless where the contrary is expressed, these disputes are hardly conclusive evidence of ill will. They were of frequent occurrence between rival teachers, and the presuming of profound animosity is rather far-fetched. There is no protest anywhere in the synoptic Gospels against Judaism itself, but an averment that the new evangel was to "the household of Israel" in preference to every other people. The denunciations which have been recorded as spoken by Jesus, are made against distorted interpretations of the precepts of the Law, and also the "traditions of the Elders," which, it was declared, actually annulled the whole authority of the commandment.<sup>1</sup> Hence Jesus is described as sanctioning their instructions, but disapproving their habitual conduct. "For they say and do not," he alleges; "they strain out the gnat and swallow the camel." Hence he styles them *hypocrites* or actors, who represent persons in a drama, but do nothing themselves which the drama signifies.

Nevertheless, Josephus has imputed amiable characteristics to the Pharisees, as possessing a philosophic disposition, gentle and averse to severity in judicial administration. In all these respects they differed from the Sadducees, who constituted the nobility, including the priests and Levites and were domineering, arrogant, greedy of power and cruel.<sup>2</sup>

While diligently attentive to the ceremonial forms of public worship, they ignored belief in a future state, or the existence of spiritual beings.

There appear to have been two quite distinct parties among the Pharisees, the Zealots, followers of Shammai, and the disciples of Hillel. There were those also who were held in high esteem by Herod. It is probable that by having these distinctions in mind we will obtain correcter views of the statements in the Gospels. While Jesus is represented as freely criticising and even denouncing the Scribes and Pharisees, many of the important utterances accredited to him in the "Sermon on the Mount" and elsewhere, are to be found, sometimes almost literally in the writings and utterances of the Rabbis.

The Rev. Doctor I. M. Wise, in his treatise on the early his-

<sup>1</sup>Mishna Sanhedrin, xi. 5: "The words of the Scribes are more beloved than the words of the Law."

<sup>2</sup>Talmud Yerushalmi vi. 6: "The words of the Elders must be observed more strictly than the words of the Prophets."

<sup>3</sup>Probably deriving their designation from Simeon Zadok or Simon the Just, the high priest in the reign of the earlier Ptolemie, who rebuilt the wall of Jerusalem, and restored public worship. See Acts vi. 7.

tory of Christianity, states that the apostles, several years after the death of Jesus, returned from Galilee and established a Sanhedrin among themselves over which Peter and John, and afterward James the Just, presided. The scholastic anarchy that prevailed among the Jews had so weakened the authority of the existing body as to render such action a matter of little difficulty. His authority for this statement is not known to the writer, but he was a thorough scholar, and of indisputable veracity.

The apostle Paul was never an agent of the disciples at Jerusalem. His history as given by himself to the *Galatians* we must consider to be the most authentic. He was originally a zealous advocate of Judaism, and especially of its traditions. In the speeches attributed to him, he declares that he was a pupil of Gamaliel, the son of Hillel, and himself a Zealot and Pharisee: "I persecuted the church of God beyond all moderation," he confesses. His change of views was caused, he declares, by the revelation of Jesus Christ. God had separated him from his birth, and called him. When, therefore, God had revealed his Son in him in order that he should proclaim him among the different peoples, he did not take a human being into counsel over the matter, nor go up to Jerusalem to the apostles, but went into Arabia, and came back to Damascus, thus passing three years. Then he went to Jerusalem to communicate with Kephaz, seeing no one else but James, the brother of Jesus. After this he spent some time in Syria and his native country in Cilicia.

It was then, we are told in the later narrative, that he was brought by Barnabas from home to Antioch. Stephen had been put to death at Jerusalem, by authority of the High Priest and Sanhedrin. He had proclaimed a more liberal and exalted view of religious matters than was allowed. Directly afterward followed a persecution of those who cherished his sentiments, who, indeed, were of the Greek-speaking Jews from other countries. They left Jerusalem and hurried home where they proclaimed their new belief. In this way, it is related, there was a large community of disciples established at Antioch. Paul was willing to receive them without regard to nationality or conformity to Jewish customs.

Here his disciples, we are told, first received the designation of *Christians*. They were recognized as a distinct company from the population around them. Antioch had been the metropolis of the Asian dominion and was still a centre of influence socially and intellectually. It was also a focus of religious influence.

Barnabas and Paul afterward became its apostles or missionaries to promulgate the new doctrine over Asia Minor and the West.

Alexandria appears to have been a distinct field of which little has been preserved. Its school and library had served the purposes of a World's university, and teachers as well as pupils had resorted to it from all regions. The Oriental Theosophy was engrafted on current doctrinal systems, and the result was the development of composite schools of various shades of opinion designated the Gnosis or Superior knowledge. The Jewish influence is vividly perceptible and we find the Wisdom literature appearing in the presentation of the Logos under the several characteristics of Creator, Redeemer, and the Christ; the whole being curiously interwrought in a complex genealogy.

There are widely varying accounts of the antagonism which existed between Paul and the leading men at Jerusalem. The narrative of the *Acts of the Apostles* was evidently written at a later period when it was desired to efface the remembrance of the matter. It states that Paul and Barnabas had made their tour through Asia minor, founding congregations and providing for their orderly administration, and were engaged as before at Antioch. Here their work was interrupted by teachers from Judea who demanded strict conforming to the law of Moses, as was required of other converts to Judaism. Neither Paul nor Barnabas would accede to this, and went with a delegation to Jerusalem for a final decision. The result was a compromise, the only requirement described by the writer being the utter rejection of certain pagan customs and practices.

Paul describes this journey to Jerusalem as having been made after fourteen years of missionary service. He was not without apprehension in regard to the acceptableness of his work, and first of all showed the leading men in a private interview the Gospel which he had been promulgating. But this by no means exempted him from unfriendly controversy. There were "false brethren," Pharisees, who came stealthily to pry into the matter and subject the foreign converts to Jewish usages. "We did not give up our ground to them by submission or compromise, not even an hour," Paul declares. Meanwhile, those to whom he had confided his Gospel, made no criticism of consequence. On the contrary, observing the condition of matters with the non-Judean believers, they simply conceded that Paul and Barnabas might be apostles in that field, while they

themselves remained with the believers who still adhered to Judaic usages. They only stipulated that the "poor," the Ebionites of Jerusalem, should be remembered, which Paul was forward to promise.

This agreement, however, he describes as only putting off the inevitable clash. Kephas paid a visit to Antioch, and for a time associated with the Christians there as one of their number, eating with them without question. But others coming from James, he was afraid and separated from them. The rest of the Jews in the congregation also withdrew from association with their fellow-believers, and even Barnabas was swayed by their example and carried away by the same hypocrisy.

From that time he ceased to be a fellow-laborer in the new movement. But Paul never regained the lost influence. Paul, thus deserted, did not hesitate to berate Kephas before them all. "I withstand him to the face," says he, "because he was in the wrong." First he challenged him for his double dealing, and, he then repudiated the Law as a means for the development of the higher life; declaring that if righteousness could be produced by it, the ministry of Jesus had been unnecessary.

The few writings which may be attributed to the first century seem to accentuate this controversy. In the Apocalypse there is repeated mention of a teaching that it was lawful to eat things sacrificed to idols, and to take part in gross pagan rites. Those also are alluded to, but not named, "which say that they are apostles, and are not." Paul also on his part denounced certain individuals as "false apostles, deceitful workers transforming themselves into the apostles of Christ, as Satan himself is transformed into an angel of light." Perhaps in this expression he meant Apollos who had come from the Gnostic schools of Alexandria and was distasteful to him; but it is more probable that he referred to his antagonists at Jerusalem. The writings of Paul and James set forth the ground of division. In the Epistle to the Romans, Paul has asserted that "a man is justified by faith and not by the works of the Law," and James has responded in a Catholic Epistle addressed to "The Twelve Tribes scattered Abroad" that the Law was inviolable, "whosoever offended in one point is guilty of all, and that a man is justified by works, and not by faith only."

The Ebionites denounced Paul unequivocally as an imposter. They affirmed that he had sought to marry a Jewish lady of noble family, and that his reported conversion was entirely due

to that matter. Finding that his suit was unavailing, he turned against the Jews and became hostile to their religious beliefs and observances. This made him obnoxious to the members of the priesthood as well as to others of Jewish lineage.

Paul himself based his claim of independent apostleship upon direct authority from Jesus Christ. He describes this manifestation. Writing to the Corinthians he says of himself: "It is not becoming to boast, but I will pass to visions and revelations. I knew a man in Christ, it was fourteen years ago, whether in the body I know not or out of the body I do not know; such a one was rapt to the third heaven. And I know that such a man, whether in the body or without the body I do not know, God knows, that he was rapt into paradise and heard things ineffable which it is not lawful for a man to utter familiarly."

This reads like an account of one of the epoptic visions in the Initiations. Dr. Wise gives an account from the *Talmud*, which he seems to think relates to an occurrence of similar character. "Four men went into Paradise, Ben Azai saw and became insane. Ben Zioma saw and died. Aher saw and cut the scions. Akiba went in and came out in peace."

In the person of Aher we are instructed to recognize the Apostle Paul. He appears to have been known by a variety of appellations. He was named Saul, as if in allusion to this vision of Paradise, *Saul*, or *Sheal*, being the Hebrew name for the other world. Paul, which only means "little man," seems like a species of nickname. Aher, or "other," was an epithet for persons not of Jewish ancestry or sympathy, and would appear to have been applied to him for having extended his labors to non-Judean populations. His real name, the Doctor intimates, was Elisha ben Abuah.

The "scions" which he is represented as having cut in Paradise were doctrines from the Tree of Knowledge of Good and Evil. In the words of Haya ben Sharira of the Rabbinic College of Pumpadita: "Aher cut the scions—erred, went astray, became an apostate and heretic." This, it would be manifest from Jewish authority, was the "revelations" which he received as his commission of apostleship. The *Midrash* explains it further. When Paul or Aher saw the vision of Paradise he beheld the "angel of the presence" whom the Rabbis denominate the *Meta-thron*, sitting instead of standing. At once he took this as positive evidence that this holy being was likewise a sovereign power,—the Son of God who ruled over all things, except God himself.



It will be borne in mind that in all his teaching Paul declared that he had laid Christ as the foundation for the superstructure of his doctrine. He recognized him as having risen from the dead a spiritual body arising from the decaying corporeal framework, as a plant from the seed which is sown to produce it. He was a genuine apostle, he insists accordingly, having "seen the Lord."

In the Epistles of Paul we undoubtedly have the accurate account of his adoption of the new doctrine. Leaving Damascus, he went southward into Arabia. This region was at that period famous for its religious communities. The Essenes, according to Pliny, had dwelt in the neighborhood of the Dead Sea for innumerable centuries. John the Baptist seems like one of that people. The Ebionites and Nazarenes from Jerusalem are said to have repaired to the Perea when invading armies threatened Judea; and it is also stated that Jerome obtained from them the arcane or secret work which he rendered in new form as the Gospel according to *Matthew*.

The Kenites or Sacred Scribes also dwelt in Arabia. Moses is recorded as having married into their tribe, and both he and Elijah the prophet, we are told, had audience with God, or, in other words, received initiation at Horeb, a cave or sanctuary in Mount Sinai. Jesus himself is described as passing much time in Arabia, perhaps among the Nabateans.

Paul, spending three years in this region, had opportunity to perfect his religious studies without resorting to Jerusalem. He never hesitated to set his claims as high as those of prophets or hierophants. "We speak wisdom hidden in a Mystery," he writes to the Corinthians, "which none of the rulers of this world knew"—in other words, which was superior to the *epopteia* or Beholdings of the Eleusinian, Bacchic or Mithraic revelations. "The psychic man," prizing only sensuous manifestations did not receive it, because it was too fanciful and visionary, but the spiritual man cognized it all; "for," he remarks, "we have the mind (or spiritual perception) of Christ." Finally, as though this was not enough in the way of setting aside the authority of Apollos and the Alexandrian Gnosis, he writes further: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I am writing to you are the commandments of the Lord."

Paul, "as touching the Law, a Pharisee," exceeded in conception the scope of view and action contemplated by the most

accomplished Rabbi. The Golden Maxim of Hillel, the Golden Rule of Jesus, was with him a matter to be realized—at once a bridge between Jew and Gentile, and from man to God. Casting aside the exclusiveness cherished by the Zealots of Judea, and discarding the narrow views of James and the Ebionites of Jerusalem, he marked out his own career without respect to creed, sect or people, and included the whole human family in his field of operation. He contemplated what had never been attempted before him, the demolishing of the entire fabric of Phrygian, Grecian and Roman worship. He understood his age; he stood upon its summit and adopted means the most available to carry out his purpose. One God, one law of action, one destiny for all mankind, comprised the whole of his evangel.

We have no trustworthy record of his death. Ecclesiastical fable has made him a victim of the cruelty of Nero. The statement in the second Epistle to Timothy has been supposed accordingly to refer to such an event: "I am now being worn out and the time of my dissolution is near." But no historian or analyst has told of his end. Rabbinical records, it is said, relate that he lived to a good old age and died in quiet. Mention is also made of his daughters, of the desertion of his followers and of the hostility of the other apostles; and admiration is expressed of his learning and other excellencies. Indeed, to the present day, intelligent Jews praise the great Apostle.

It appears evident, however, that his peculiar teachings fell into discredit about the time of his Epistles. "All they which are in Asia he turned away from me," is recorded in the second Epistle to Timothy; "No man stood with me, but all forsook me." He exhibits much irritation at such unfaithfulness. He had been followed at Ephesus and to Corinth by Apollos, a Jew from Alexandria, who seems to have taught the Gnostic doctrines of the Logos, incorporating it with the gospel of Paul—"showing by the Scriptures that Jesus was the Christos." As a result there sprang up factions: every one declaring himself as of the party of Paul, or Apollos, or Kephass or Christ. "I have begotten you through the Gospel," he declares, "be ye followers of me." To the Galatians, he had been even more severe. "It is not another gospel, but there are some who are disturbing you," he writes; "I would that they were made emasculate."

With him the issues were plain. The Jews required a definite symbol or token, and Greeks demanded intelligent reasoning. They sought after philosophic wisdom, but he promulgated

rightly, meeting both requirements: "Christ the power of God and the Wisdom of God."

The Christ of Paul has constituted an enigma which has never been quite easy to solve.

He was something else than the Jesus of the Gospels. Paul disregarded utterly the "endless genealogies," which were characteristic of the Gnostic writings. The author of the Fourth Gospel, describes Jesus as what would now be termed a "materialized" divine spirit. He was the Logos, or First Emanation—"at the beginning adnate to God," divine and yet incarnated as a human being. The "mother of Jesus," like the princess Semele had given birth, we are told, not to a love-child, but to an offspring that was very God. No Jew of whatever sect, no apostle, no earlier believer of the Gospel, ever promulgated such an idea. Nevertheless, Paul himself always seems to treat of Christ as a personage rather than as a person. In a manner somewhat analogous, the Sacred lessons of the Secret assemblies often personified the divine Good and the Divine Truth in a human form, assailed by the passions and appetites, but superior to them; and this doctrine, emerging from the crypt, has been apprehended by churchlings and gross-minded individuals as that of immaculate conception and divine incarnation.

The hypothesis of the end of the world and attending judgment which was kept in mind by the apostolic writers, must without doubt be treated hermeneutically. It was in keeping with the doctrines of cycles, which was part of the ancient secret learning. Its mythic meaning is disclosed in the following passage: "If any man is in Christ he is a new creature; old things have passed away, all things have become new, and are all of God." It is very probable that this is the key to all the references to judgment and the coming or *becoming present* of the Lord. Paul believed that the Jesus whom he saw was the spiritual essence apart from the body, as "flesh and blood cannot inherit the kingdom of God, nor that which is corruptible inherit incorruption." The Lord he declares to be "spirit" and whoever was "in him" had risen or ascended to the evolution of the spiritual nature, faculties and conditions. He was in the *anastasis*, the resurrection or future life; he was "dead and freed from sin," and so although while as to the external and psychical nature he might abide in the world, he had, in his interior being, passed into eternity.

The Gospel of Paul exhibits, in very many respects, a remarkable similarity to the sublimer doctrines of Plato. Living in different ages and with different peoples, their language and mode of expression are somewhat diverse. But no one who is familiar with the expositions of the philosopher concerning the *nous* or interior mind, divine alike in God and man, and the *agathon* or Supreme Good, which is the all of life, can long be unable to recognize the teachings of the great apostle concerning the spirit or inner self, by which God and man are at one, and love or charity, the justice or righteousness which transcends all and at the same time embraces all.

We need not care for the petty criticisms of those who have failed to measure the great apostle. He was not a man of common ability. He was superior to his time, and even his own people were compelled to acknowledge his greatness. Inside his world he would have no Jew or Greek, as such. By faith, fidelity to intelligent conviction, both were alike children of the Light. Great, energetic and resolute, he boldly asserted the doctrines of One God and a pure life. Every prejudice and partition-wall in the way of their acceptance, he beat to the ground. Plato had not scrupled to forbid the tales of Homer in his ideal commonwealth; and Paul emulated him in discarding every teacher, system or custom which restricted the human mind, or tended to hide from it the sublime ideal.

The fame of the great Christian luminary arose anew in Christendom, and his doctrines, modified by many unfortunate adulterations, have been proclaimed through the world. It supplanted the rival Ebionism, but in its turn amalgamated with other current notions. Hence modern Christianity can hardly be said to be strictly identical with the doctrine and mode of life promulgated by Paul. It lacks his breadth of view, his earnestness, his keen spiritual perception. Bearing the impress of the several nations professing it, exhibiting as many forms as there are races, it may be similar in Italy and Spain, but it differs widely in England, France, Germany, Russia, Armenia, and Abyssinia. As compared with preceding worships, the change from one to the other seems often to have been more in name than in genius. Men had gone to bed at night pagans and awoke in the morning pursuant to law, Christians. As for the Sermon on the Mount and other teachings of Jesus, the conspicuous doctrines are more or less repudiated by every Christian community of any considerable dimensions. Barbarism, oppression and

cruel punishments are as common as in the days of paganism. Yet the humanizing leaven is fermenting, and despite the usual railing against sentimentality, which is so often launched against individuals of conviction, we may continue to hope that when mankind shall become enlightened, or the barbarous races and families are supplanted by those of nobler nature and instincts, the ideal excellencies may become realities.

"This is undeniable," says Doctor Hookyaas: "that the victory of the Gospel over the heathen world is mainly due to the power and the gifts of Paul, with his insignificant person, but his mighty spirit, with his zeal and inspiration, his elasticity and perseverance, his unconditional surrender to his work. It was he whose marvellous power and intensity of soul and utter self-sacrifice severed Christianity from the Synagogue when without him it would have remained an insignificant or forgotten Jewish sect; it was he who worked it into a new principle of life and a new system of religion, who proclaimed and established it in two continents with a courage, an energy, and a perseverance that have never been surpassed. In a word, Christianity and, therefore, humanity owe an inestimable debt to Paul: and except Jesus, we know of no human being who has won and who still retains, after so many ages, an influence like his."

### ALCHEMY.

TOWNSEND ALLEN.

A lump of carbon, formless, dull and black,  
By Master hand was placed upon the rack;  
Through fierce enduring fires its heart annealed,  
And lo! A shining diamond lay revealed.



## “SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*Continued from page 312.*

SAVONAROLA APPOINTED PUBLIC PREACHER OF SAN MARCO. HIS  
OPENING DISCOURSE.

THESE two Dominican frater, under the personal teachings and instructions of Savonarola, made rapid progress in developing within themselves the interior or hidden life. Though so different in their natures and characters, they were one in the attachment and loving friendship they entertained and cherished towards him, so that ultimately their minds became so blended and harmonized with Savonarola's that they were able to converse with him whilst in their separate cells or dormitories.

Following faithfully and carrying out perseveringly his suggestions, and devoting certain periods at night to meditation and spiritual aspiration, they attained at last unto that state of inward exaltation and feeling that precedes what Mystics term and describe as the *Beatific vision*, that constitutes the illuminative or second stage in all true spiritual growth and development which, in order to enjoy, needs not occult rites and circumambulations and the recitation of incantatory adjurations, but purity of life and purpose, with a yearning and longing to become assimilated and unified with the Divine and thus able to hold fellowship and communion with those lofty souls, those great intellectual and spiritual teachers of humanity in past ages, those sceptered sovereigns of the mind who, having done their work and won their immortality on their celestial planes of existence, do not forget nor cease to love and sympathize with those they have left behind following in the wake and path they traverse and trod.

The spiritual growth and development of these two frate, coworking with Savonarola, was of an extraordinary character and their experience most interesting; being unimaginable save by those who have become "children of the Light."

Whilst sitting, each of them in their lone cells, in silence unbroken and undisturbed by any external noise and din, a pale blue luminous mist sometimes became visible which, slowly and gradually increasing in brightness and brilliancy, bathed the room with light like that of the sun. At other times, this bright light was sudden and instantaneous in its appearance, and then: forms bright and clear as crystal, each surrounded with its own splendid aura, came, as they always come, messengers of light with their words of loving counsel to those souls seeking for light and truth, or needing power and strength in their long and wearying struggle and combat against external influences, so difficult at times to resist and overcome.

Sometimes, in moments of ecstasy, becoming unconscious of all external surroundings, they found themselves in a higher sphere of life and existence; the incomparable loveliness, beauty and splendor of which was indescribable, ineffable; and returned thence, with natures expanded and minds enlightened and filled with knowledge which they imparted to Savonarola, who interpreted and explained to them what they could not understand or comprehend.

At occasional intervals they all three found themselves standing together on a plane of existence silently beholding and viewing in wonderment, things and scenes which it hath not entered into the ordinary mind to conceive of or imagine, and as they stood there, hushed and speechless, they became conscious of an inward motion, the inflowing into themselves of a something they could not describe, that seemed to transform their natures and fill them with a deep sense of what the world and every one in it is seeking and yearning after: Peace—Peace that brings us power, light, strength, an inward calm and a sense of union with the Divine.

Such were the experiences of Savonarola and his two fellow frate, Sylvester and Domenico. Though in the world, they were not of it, and amongst the inmates of San Marco moved and lived each of them a life within a life, a life unknown and uncognisable save to those who, born again, not of the flesh but the spirit, enter into the joys and fruition of the inner and higher life, the Life Divine.

Speaks the Christ within :

Child of earth, if thou learnest well the art  
Of self-effacement, making thyself pure  
And free from worldly desires, soon shall thy soul  
Be filled with light that emanates through me  
Learn to conquer self in all things ; banish out  
Of thyself the love of self, plucking up its roots.  
Then shalt thou rise on high, and union attain with  
The life divine.

Happy were the evenings and very instructing and enlightening were the discourse of Savonarola in the beautiful convent garden of San Marco. Listening to them with rapt attention, his hearers felt for a time as though raised and lifted out of themselves into a higher sphere of thought ; becoming subjects of loftier and more elevated ideas of life, its duties and responsibilities.

Unlike the generality of preachers in his days, Savonarola was no slavish imitator of ancient and classical formulas of expression. He indulged not in the use of metaphysical terms and refrained from the practice of quoting from Latin authors words and phrases which tended little to the edification of his hearers. What he said was spoken in the mother tongue ; what he taught was a philosophy of life and not dogmatic theology bristling with dark questions that demanded faith rather than understanding. His audiences though at first composed solely of the inmates of San Marco, soon became increased by the presence of learned and cultured laymen and members of noble families in Florence, who having heard inadvertently of Savonarola's lectures, and impelled more by a feeling of curiosity than a desire to learn, began to flock in considerable numbers at his evening discourses.

Like the Athenians of old, the Florentines were always lusting after some new excitant to relieve a life that had become monotonous and wearying in its insatiable demands upon their time and the sacrifice of their moral life and political virtue. Bacchus and Venus, whom they had worshipped so long, were beginning to lose their power and influence over the populace, whose libations at the shrines of these divinities had brought them nothing but a feeling of satiety and self-disgust, followed by a craving and yearning after something more satisfying and less outrageous to their moral natures and constitution. As

these scions of learning and culture, like ephemeral butterflies, fluttered into the beautiful garden of the convent and mingled with the frate and novices of San Marco and listened to Savonarola's discourses, a feeling of surprise crept over them as they asked themselves the question: was he the preacher whom but a few months ago they had ignored and slighted, the same whom on account of his uncouthness of speech, his strange style of oratory, his northern accent, his lack of all those conventional graces of diction they admired so much, they had so contemptuously refused to listen to? Was the cowed form whom they now heard speaking and to whom they felt attracted by a power they could not understand, the same individual whom they formerly left to preach to bare walls and empty benches?

So great a change was beyond their comprehension, for as yet they were altogether ignorant and unconscious of the existence and power of the higher life and unaware of the wondrous transformations of life and character it effects and produces in the individual soul, out of weakness bringing forth strength, and causing the Ethiop to become white and the leopard to change his spotted skin. Though learned in science and consummate in the arts of society and politics covering their devotees with a veneer of specious gentility and respectability that coats and hides too often so much that is inhuman, vile and barbarous, they were totally uninformed and uninstructed concerning the operation of that secret, invisible something in human nature that is slowly and silently transmuting it into something "rich and strange," so that having borne the image of the earthly, it becomes impressed with the likeness of the heavenly and clothed with attributes of might and power which, in their fruition and exercise, enable it to become the heir of the ages, the lord and comptroller of the natural world, the field and theatre of its past, present and future stages of development and evolution without which there is and can be no attainment of the higher sphere of existence that awaits it. Though unacquainted with all this, they recognized and felt, if they did not understand it, as they noticed its effects in Savonarola, so much so that, though they could not define it to themselves, they gradually became attracted towards him and delighted to listen to his discourses. On returning to their homes and the various circles of society of which they were members, these fashionable auditors of Savonarola began to speak of him and refer to him in terms of respect and admiration.

This was particularly the case with Count Picus Mirandola, who regarded him with a feeling of loving friendship that ceased only with death. From his almost daily intercourse with Savonarola, and the instructions he received from him in his quest after the higher life, the Count made such rapid progress so that when his truly gentle and beautiful life career came to a close, his last expressed wish was to be buried in San Marco and thus be near the master who had imparted to him the true secret, and aided him so much in the discovery and acquirement of what above all other things he had craved and yearned to enjoy.

At length, a general desire arose within the minds of the lay auditors who intimated to the prior that Savonarola should be appointed public preacher in the church of San Marco, in order that the citizens of Florence in general might have the opportunity of hearing and benefitting from his ministrations. The proposition was heartily and graciously entertained by him and submitted to his fellow officials in the convent who, without a single exception, gave their vote and elected Savonarola; for who so qualified and able as he, to fulfill and discharge the duties of a position so important to stem the torrent of vice and dissipation that prevailed throughout Florence. It was, however, a position that Savonarola did not covet, for he remembered the egregious failure of his first public appearance as a preacher in Florence and was not inclined to risk a second attempt. When, owing to oft importunate and earnest requests, he found himself unable to refuse his petitioners, he begged to be allowed a short interval for reflection and consideration.

In thinking and pondering over the subject, he could not but recognize that a great change had come over the popular mind in regard to himself. His natural humility of character and low estimate of his own abilities and intellectual attainments, preserved him from the vanity of thinking that his present success proceeded from himself and was entirely due to them. He was also fully aware of the various and sudden changes of popular caprice, that with it, the idol of worship, the hero of today, oft-times became the reprobate and martyr of the morrow. This, however, affected him not, his great anxiety being to take no false step, to embark on no fresh course unless guided and directed by that interior *kindly light* that never leads astray from the path of duty, or conducts its followers into the wrong path. As this inward illumination had already dawned within him, it was the Urim and Thummim to which he now turned and looked for guidance and direction.



Sitting in his lone cell, he waited long, until, at length, all trains of thought ceasing to flow through the mind, all emotion calmed down and quiescent, all feeling and passion hushed, a sense of serene peace and tranquillity entered into and pervaded his inner self. Then flashed the light divine before his spiritual gaze, and the curtain of the future as by an invisible hand was drawn aside. Then read he and grasped his destiny, and recognized clearly and fully the mission he was called to undertake in Florence, and all that it involved, and, as the vision faded slowly away, Savonarola on bended knees murmured forth the words: "*Fiat tua voluntas*" (thy will be done), and, in that moment of sublime resignation and self-renunciation, entered on to the third and highest stage of the mystic life, union with The Divine.

When the deputation of the frate waited upon him to learn his decision, he calmly informed them: "I will preach and lecture on Sunday next," and then added, "and I shall preach for eight years," words the import of which they only comprehended in after days, and understood when the tragedy of his noble life and unselfish career was over and finished.

The closing part of the fifteenth century in which Savonarola lived, was most remarkable by the change that was creeping over the public mind of Europe with respect to morality and religion. The middle ages with their barbarism and superstition, their scepticism and loss of faith in everything spiritual and divine, were quickly speeding away and giving place to an era of intellectual enlightenment and philosophical enquiry. Ideas that Dante and others had sown were beginning to sprout forth, and minds imbued with the desire for a better state of things than what had prevailed in Italy for some centuries back were appearing, whose aim it was to bring their countrymen out of spiritual darkness into a region of truth and light which, like the undiscovered Continent of America, was wholly unknown to them. They had to proceed very warily, for their efforts and teachings involved and led to the curtailment of priestly prerogatives and ecclesiastical authority, and abolishment of every obstacle that prevented and hindered the intercommunion of the human soul with the spirit of Nature which, cultivated and developed, brings it ultimately into intimate communion and fellowship with the Divine, in whom it lives and has its being. Works such as those of Thomas a Kempis' *Imitatio Christi*, *Theologia Germanica*, and others, were silently inaugurating and producing a great change in the minds of their readers, teaching

them that splendid ceremonies, ecclesiastical rites, and even good works, when not accompanied with good and pure motives, were useless and valueless in themselves and unable to attain to the Higher Life, that constitutes the acme of all true religion. Faith in the divine and not in clerical institutions, in the authority of conscience and the higher life that did not originate from and come through the hands of Pope or Priest; these were the teachings they inculcated, which, slowly percolating and spreading throughout the whole of Europe, reawakened science and philosophy, gave rise to the Reformation, infused society with new life, inaugurated modern culture that led to a higher state of civilization and thus rescued the nations from the abyss of scepticism and corruption in which all were more or less lying engulfed.

The arrival and presence in Italy of learned Greeks versed in the Alexandrian school of philosophy, together with Marsilio Ficino, the greatest platonic philosopher of his age, and translator of Plotinus, also contributed to the uplifting of men's minds into higher realms of thought, by which many were able to attain unto the Beatific Vision, or the Luminous Mirror of the Kabbalists, an endowment beyond the prerogative of clerical authority to bestow or take away.

What they were endeavoring to teach and inculcate, Savonarola had already realized within himself. From his youth upwards, the Higher Life had been the great object of his search and having, entered into it, it was now his sole desire to reveal and make known the reality of its existence to others, that they also might share in the light and peace that it brings in its train to all who seek and find it.

The fateful date at length arrived on which Savonarola began his public mission in Florence. Upon his success in gaining the ear of his audience and winning their hearts, depended whether he would prove a failure or become a power in the state. Already the career of Lorenzo was verging to a close, and thoughtful, reflecting citizens were beginning to ask the question: what will become of Florence? when his rule came to an end.

The convent church of San Marco was crowded and densely packed by all classes of society, anxious to hear Savonarola and form their opinion and assure themselves whether the rumors of his doings in Northern Italy were correct or not. The choir and stalls were crowded by the inmates of San Marco, from the

prior to the scullions of the refectory and kitchen, all were there, whilst the nave and aisles were filled to overflowing by laymen and priests from other churches who were fain to stand all through the service, so great was their desire to hear him, the once despised and slighted Savonarola. As the tones of the Amen concluding the office and prayers chanted by the choir were ascending up on high through a cloud of incense that floated throughout the sacred edifice, all eyes were turned and fixed upon the lofty cathedra or pulpit as Savonarola ascended its steps, and after pronouncing the usual invocation opened his little bible. As he stood there before the vast audience with head cowed, his face pale yet calm and placid, with eyes out of whose clear depths issued and shone forth rays of ethereal light, not a sound was heard as each hearer with hushed breath and beating heart stood spellbound and bent forward to catch his opening words. They had not long to wait. With right arm slightly raised and stretched forth, and in a voice low yet clear and heard by every one throughout the whole building, he read out verses in the Apocalypse that were to form the subject of his sermon:

“And unto the angel of the church of the Laodiceans write, ‘These things saith the Amen, the faithful and true witness the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: So because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth. Because thou sayest, I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous therefore and repent. Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him and will sup with him and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.’ ”

Pausing a moment, Savonarola proceeded to sketch in clear and brief outline the history of the Laodicean church, its indifference, its apathy and neglect of the Divine life. Though it re-

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<sup>1</sup>Rev. iii. 14-22.

joiced in being rich and in having need of nothing, though adorned with all the graces that culture of the arts and sciences and the study of philosophy bring with them, yet lacked they one thing needful, without which human existence, frail and fleeting as that of the insect sporting in the sunlight, ends in failure and disaster. Thus it was with the Laodicean church,—it knew not that for its continuance and endurance it required something more than the phenomenal and meretricious tinsel of worldly wealth and celebrity. Thus was its history, the history of human nature unenlightened, and following its animal propensities, trusting in its imperfect intellectual endowments and devoting itself to the worship and enjoyment of that which satisfieth not, finds itself, at last: poor and miserable, wretched and naked, blindly rushing on to ruin and destruction. It is the history also of nations who have left behind them only *umbra magni nominis* (the shadow of a great name). In eloquent and forcible words the preacher sketched the story of mighty empires and kingdoms of the past, and described the characteristic of each, and wherein they had failed through their deflection from and ignoring of the great law of the universe that makes for righteousness, the infringement of which brings disaster and spells ruin to nations as well as individuals. Babylon gloried in its mighty armies and the strong bulwarks of its impregnable city; Persia in its countless hordes of armed warriors; Egypt trusted in her wonderful mechanics and engineering; Greece worshipped beauty and intellect; whilst Rome the strong and mighty had trusted in her short sword and her strong brawny arm. They had all built up and founded their greatness on selfishness. In vain had the great *Weltgeist* visited them and knocked at their gates. To no effect had it cried aloud: "Buy of me gold tried in the fire that ye may be rich, and white raiment that ye may be clothed, that the shame of your nakedness may not appear, and eye salve that ye may see!" Their only answer had been to its entreaties and appeals: "We are rich and increased in goods and have need of nothing." Thus perished they, and over their desolate plains with their buried cities and deserted ruin, their vanished glory and greatness, we read the dread epitaph, *Mene, Tekel, Upharsin*, the commentary on which is that only "right doing exalted a nation, but sin is the ruin of a people."

Again for a moment Savonarola paused, and then, in impassioned tones that struck home to the hearts of everyone before him, he proceeded:

And this will be the doom of Florence, also, Florence, fairest of cities, sitting as a queen in her domain of incomparable beauty and loveliness, unless she listen to and obey the voice out of the great silence: "Behold I stand at thy door and knock;—if thou wilt open the door I will come in to thee and will sup with thee and thou with me!"

These ominous words like a sudden clap of thunder echoed and reverberated through aisle and nave. A wave of feeling amounting to awe swept over the audience and their breasts heaved with emotions they could scarcely repress. No time was there to ask the question, "What did he mean?" With redoubled energy the voice of Savonarola sounded and rang out clarion-like:

"Florence has been blessed with many endowments of beauty and power. Wealth in abundance has been poured into her lap. Emperors and popes, kings and princes, have honored her with their presence and visits. She has given birth to children whose genius has decorated and adorned her with works of art and monuments of architecture incomparable by their beauty of design and inimitable in their execution. From ages the most remote she has sent forth warriors and chieftains, renowned for their valour and bravery, who have fought for and defended her liberty and freedom with their life's blood. Poets have sung of her, painters and sculptors, whose matchless creations on canvas and in stones are the wonder and admiration of all who behold them, have decorated her and made her beautiful and fair, yet is she unhappy. Her chief and direst foes have been they of her own household. She has been the camp of bitter factions and sanguinary revolutions. Her own children have degraded and despoiled her of her fair fame and trampled under foot her glory. Filled with hatred and jealousy and envious ambition, they have been cruel and merciless to each other in striving to acquire dominance and sway, whether Guelph or Ghibeline, Bianchi or Neri, destroying and confiscating each other's patrimony and homes and expelling their brethren to eat the bread of strangers and drink the exile's bitter cup of poverty. Her citizens, the greatest and best, have been ruthlessly butchered and her streets flowed with the blood of women and children slain by the sword. Yet has she weathered through all disasters and come forth out of tribulation and ruin that threatened her existence as a state and a city; so that, phoenix-like, from out of the ashes of the dark and terrible past, Florence has risen again and become



wealthy and famed throughout all quarters of Europe. But the bitter lessons of experience have not taught her wisdom. She is still unhappy, for her sins are still many and great. She has lost her former love of liberty and her republican virtue and honest valour have become things of the past. Goodness, purity of life and thought, have been supplanted by vice and profligacy, so that public morality has become merely a name, and religion a travesty of all that is holy and sacred. Yet Florence with her gilded domes, her marble palaces and academies, like the church of Laodicea, is saying: 'I am rich and increased in goods and have need of nothing,' and knoweth not that she is poor and wretched and blind and what the end of these things will be, Long has the pleading voice been speaking unto her, 'Open unto me,' and she hath replied, 'Go thy way at this time, at a more convenient season will I listen unto thee,' little knowing that the sword of divine justice is ready to strike her and that the shades of the mighty fallen ones are crying: 'Art thou also become like unto us?' Oh that Florence may escape the overhanging doom that threatens her! The angel of mercy has not yet taken its flight. It still pleads for Florence, that she may be spared, that she may live and flourish and regain her lost purity."

Then with uplifted hands and upturned face and head that became encircled with a dim aureole of strange light, Savonarola cried aloud:

"Oh Thou great Being, Lord of the Universe, who alone rulest in the kingdom of men, thou with whom there is mercy and plenteous redemption and who keepeth not anger forever, spare Florence, I beseech thee. Take thou my life, let my name and memory become forgotten, but let Florence be spared, that like the lily, her emblem, she may become fair and beautiful and pure in thy sight, and rejoice and joy in thy salvation and mercy that endureth forever!"

*(To be continued.)*

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

*Continued from page 318.*

### HIGHER DEVACHANIC OR HEAVENLY SPHERES.

**S** AID Rabbi Abbi: "The higher or celestial world with its accompanying spheres, though invisible to mortal sight, has its reflection and analogue, namely, the lower world with its circumambient spheres, according to the saying, 'As above, so below.' The works of the Holy One in the celestial world are the type of those in the terrestrial world. The meaning of the words, Brashith, bara Alhim is this: brasabith, i. e., the celestial world, gave rise or origin to Alhim, the visible divine name that then first became known. Thus Alhim was associated with the creation of the world, as Brashith was connected with the creation of the celestial or invisible world, that being the type, thus the antetype, or in other words, one was the reflection and analogue of the other, and therefore it is written, 'ath hashamayim, veath ha-arets' (the heavens and the earth). The heaven on high produced and gave rise to the earth below."

It is written, "And the earth was without form and void" (Tohu va Bohu). The signification of these words has already been given. The word aretzs here refers to the earth in its primal state when void of light. By the word "was," scripture teaches that it existed at its creation in a state of chaos and confusion. It is also said "and darkness," which was the deprivation of the light emanating from the antetypal world, owing to the matter of the earth becoming condensed and thus less re-

ceptive of its reflection. These words, Tohu, Bohu and darkness, together with a fourth, "*wind*," represent the four elements composing the substance of the earth. Another version gives "ve-ath ha-arets," referring to this world and its several divisions that are altogether different from those of the celestial world and which are as follows: Aretzs, Gia, Nesia, Zia, Arga and Thebel, which latter is greater than all the others as it is written: "And He shall judge the world (Thebel) in righteousness" (Ps. x. 9).

Rabbi Jose having asked the question: "What kind of world is that which is called Zia?" Rabbi Simeon replied:

"It is the place of Gehenna or Hell, 'a land of draught and of the shadow of death' (Jer. ii, 1). It is mystically referred to in the words, 'and darkness was upon the face of the deep' (Gen. i, 2), alluding to Zia, the abode of Hell and of the Angel of death, and is so called because the faces of those who are banished there become blackened on account of their wicked lives when on earth. The earth of Nesia is that the inhabitants of which become oblivious of the past; whereas, in that of Bohu, the faculty of memory is vivid and active."

Said Rabbi Hiya: "The word Bohu denotes the earth, Gia, whilst the words, 'and the spirit of Alhim moved upon the face of the waters,' designate that of Thebel, which is nourished and sustained by the spirit of Alhim, as is also Aretzs, our own abode of earthly existence, which is circumscribed and surrounded by seven spheres analogous to those of the celestial world, all of them being under the domination and control of their particular lords and guardians. The seven spheres of the celestial world are prototypes of those that surround our world and are inhabited by angelic beings who sing the praises of the Holy One, and use their own individual forms of worship. Their rank and order are indicated by the sphere they occupy.

"The first of these higher or celestial spheres and nearest to the earth, is altogether void of light and is the abode of angels who are like tempestuous winds, never seen, but felt, and are always invisible as they are void of light and darkness and undistinguished by any color. They are wholly without self-consciousness and without form or shape. Its chief and ruler is an angel named *Tahariel*, who has under him seventy subordinates. Their motion is manifested by the glittering of fiery sparks, the appearance and disappearance of which constitute day and night.

“The second celestial sphere is distinguished from the first by the possession of a modicum of light, and is inhabited by angels appointed to watch over humanity and guide it into the path of uprightness whenever there is danger of its falling into error and wrong doing. When righteousness prevails in the world, they are filled with joy and delight. Their chief and ruler is called *Qadmiel*. When Israel commences its worship of the Holy One, they then manifest and make themselves visible in forms of intense brightness, and three times daily they bless and hallow the divine name. When they observe Israel studying and meditating on the law or secret doctrine, they ascend on high before the Holy One, who takes account of what they have seen and heard.

“The third celestial sphere is pervaded and filled with fire and flames. In it the fiery river *Nahar dinur* takes its rise and flows into Gehenna, overwhelming and engulfing in its course those mortals whose lives on earth were given up and addicted to evil and wrongdoing. Over these are placed destroying and tormenting angels, also accusing angels who, however, have no power or influence over Israel when it repents and does what is just and right. The abode of their chief is on the left side of this sphere in which darkness prevails, as it is written, ‘and darkness was upon the face of the waters.’ It is also the abode of Samael, the angel of darkness, the great transgressor.

“The Fourth celestial region is splendidly luminous, being the abode of angelic beings of great honor and dignity who, unlike those of the first sphere, begin and finish their worship of the Holy One without interruption. They are not subject to any change or declension, being angels of mercy and compassion of whom scripture speaks ‘Who maketh his angels as the wind, and his messengers as flames of fire’ (Ps. civ. 4). Their great mission work is on the plane of human existence and are invisible save in visions of the night, or on extraordinary occasions according to the degree of intelligence of those to whom they manifest themselves. Their great chief is named *Padiel* by whose orders they hold the key and open the gates of mercy through which pass the prayers and supplications of those who sincerely repent and live the Higher and Diviner life.

“The Fifth celestial sphere is one of still greater and more intense light. Therein are angels, some of them ruling over fire, others over water, and are messengers either of mercy or judgment, and as such become manifested as heralds of light or

darkness. Their worship of the Holy One takes place at midnight. They are under the control of a chief named Qadashiel. When at midnight the north wind begins to blow, the Holy One, blessed be He! enters the garden of Eden and holds converse with the righteous. Then begin they their service of praise which resounds throughout the whole of this sphere and lasts during the night until daybreak and the sun appears. At that moment these angels join in a grand and glorious song of thanksgiving that peals also from all the hosts of heaven, from angels and archangels, seraphim, cherubim, above and below all uniting in the ascription of blessing and honor, glory and power to Jehovah, the Lord of Hosts that liveth forever and ever; as it is written, 'When the morning stars sang together and all the sons of God shouted for joy' (Job. xxxviii. 7). This their great anthem ceases not until Israel begins its song of praise.

"The Sixth celestial Sphere is nearer to the Kingdom of heaven. In it are seas covered with ships, also rivers and lakes abounding in fish. Its denizens are under the rule of presidents, the chief of whom is named *Uriel*, who enter on their official duties at certain fixed times. When the time arrives for the ships to go south, Michael is their ruler; and when they go north, Gabriel assumes authority and direction; as these two archangels occupy the right and left sides of the Mercaba, or celestial chariot. When, however, the ships go eastward, *Raphael* rules, and *Uriel* when they sail westward.

"The Seventh Celestial Sphere is the highest and accessible only to souls of the greatest purity and thus qualified to enter into its joys and delights. None other are found there. In it are laid up treasures of peace, blessings and benefits.

"All these seven spheres are inhabited and filled with beings like in their form to man, who cease not to worship and give thanks to the Holy One. None of them, however, are so conversant with the glory of the Holy One as the inhabitants of the sphere of Thebel, who are perfectly pure in body, mind and soul. In the seventh celestial sphere there are those who have attained to the highest degree of holiness as in the seventh sphere belonging to earth below, are found the just with purified bodies. Moreover, above and beyond all these spheres there are seven others the existence of which is a subject of faith and not of experience, and in each of them are spiritual beings of the highest order.

"The first of these mysterious spheres is inhabited by a



lofty angel named *Rachmiel*, who has the charge over those who have forsaken idolatry to become worshippers of the Holy One. By him they are prepared to look in the Luminous Mirror, or Beatific Vision.

"In the second higher sphere dwells *Ahinael*, who receives under his care all who died ere being initiated in the secret doctrine, and instructs them in its teachings.

"The third is that where abides *Adrahinael*, a spirit under whose care and guardianship are those who in earth life had resolved to change their evil habits, but being suddenly overtaken by death, were unable to do as they had willed. Such souls find themselves cast first into Gehenna, out of which, however, they are taken by this spirit and prepared for the enjoyment of the divine light emanating from their Lord and Creator, the Holy One. The joys of such souls are inferior to those of others. They are known as 'children of the flesh,' and of them it is written, 'From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord' (Is. lxvi. 23).

"The fourth of the spheres is inhabited by a spirit named *Gadrihael*, presiding over all those who were slain by idolaters. His office is to guide them unto the palace of the king clothed in robes of purple, in which their names are inwoven and where they abide until the day when the Holy One shall avenge their sufferings, as it is written: 'He shall judge amongst the heathen. He shall fill the places with dead bodies and shall wound the heads of many' (Ps. cx. 6.).

"*Adiriel* is the presiding spirit in the fifth higher sphere and is in charge of those souls who through their lifelong penitence, attained to a high degree of holiness and purity in which they surpass all others, even as their abode excels all others in grandeur and glory.

"All the aforementioned presidents are under the rule and authority of the archangel *Michael*, captain of the myriad hosts of heaven, whose office it is to fill with joy and delight the souls of the faithful and true servants of the Lord, by causing them to view and behold the light, clear as crystal, that marks the course of the river of the water of life flowing into the world to come."<sup>1</sup>

*To be Continued.*

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<sup>1</sup>The conclusion of this discourse is wanting.

The whole story of the *Nibelungen* is fateful, mysterious, guided on by unseen influences; yet the actual marvels are few, and done in the far distance; those Dwarfs and Cloaks of Darkness, and charmed Treasure-caves, are heard of rather than beheld, the tidings of them seem to issue from unknown space. Vain were it to inquire where that Nibelungen-land specially is: its very name is *Nebelland* or *Nifl-land*, the land of Darkness, of Invisibility. The 'Nibelungen Heroes' that muster in thousands and tens of thousands, though they march to the Rhine or Danube, and we see their strong limbs and shining armour, we could almost fancy to be children of the air. Far beyond the firm horizon, that wonder-bearing region swims on the infinite waters; unseen by bodily eye, or at most discerned as a faint streak, hanging in the blue depths, uncertain whether island or cloud. And thus the *Nibelungen Song*, though based on the bottomless foundations of Spirit, and not unvisited of skyey messengers, is a real, rounded, habitable Earth, where we find firm footing, and the wondrous and the common live amicably together. Perhaps it would be difficult to find any Poet of ancient or modern times, who, in this trying problem, has steered his way with greater delicacy and success.

Carlyle, *The Nibelungen Lied*.

Humor is properly the exponent of low things; that which first renders them poetical to the mind. The man of Humor sees common life, even mean life, under the new light of sportfulness and love; whatever has existence has a charm for him. Humor has justly been regarded as the finest perfection of poetic genius. He who wants it, be his other gifts what they may, has only half a mind; an eye for what is above him, not for what is about him or below him.

—Carlyle, *Schiller*.